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JOURNAL

OF THE BRITISH EMBASSY TO

PERSIA;

EMBELLISHED WITH NUMEROUS VIEWS TAKEN IN INDIA AND PERSIA:

ALSO A DISSERTATION UPON THE

ANTIQUITIES OF PERSEPOLIS.

1877

BY WILLIAM PRICE, F. R. S. L.

Assistant Secretary to the Right Honourable SIR GORE OUSELEY, BART. AMBASSADOR EXTRAORDINARY and Minister Plenipotentiary, from His Britannic Majesty to the Court of Persia.

85166

VOL. I.

LONDON:

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1825.

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TO

THE RIGHT HONOURABLE

SIR GORE OUSELEY, BART.

&c. &c. &c.

SIR,

Permit me to dedicate the following work to you, as a small tribute of gratitude for the favour you were pleased to confer on me, by placing me in the honourable situation which I held under you in the secretary department, during your high diplomatic Mission to Persia. In the dignified station of Ambassador, which you filled with equal credit to yourself and your Country, you upheld England's character, successfully contended with an artful and potent Ministry, and by your great ability brought them over to the British interests at a most momentous crisis, when the powerful engines of Buonaparte were in full activity.

The facilities afforded me under your protection, for taking views and making researches, were such as no individual in a private capacity could have received among a jealous people, and should this part of the fruits of my labour, be in the smallest degree useful

to the Public, or enable future travellers to improve upon a model entirely my own, it will give me great satisfaction.

The Journal is a simple narrative of plain facts, as they came before me at the time, without the slightest pretension to embellishment. Having ample materials, I might have swelled the volume according to the usual practice of travellers; but as it is chiefly intended as a reference to the Views, I have no wish to interfere with other journal writers by entering into minuter details. I have occasionally introduced as authorities, quotations from Persian Historians, and fragments from the best Poets, trusting that you, Sir, and a generous Public, will make proper allowance for the difficulty of doing justice to the originals in any translation. If this part of the Work should be patronized, it is my intention to continue it on a similar plan. Meanwhile, I hope you will allow me to embrace this opportunity, of subscribing myself, with profound sentiments of esteem and respect,

Sir,

Your most obliged,

and most obedient

humble Servant,

WILLIAM PRICE.

Worcester, February, 1825.

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NOTE.—Page 34 of the Journal—The plates of the *Suon-puon*, Manchou-Tartar letters, &c. are intended to be given in vol. 2.

PREFACE.

When I commenced the present work, I expected it would have been ready for publication in 1823, in which year the typographical part was finished, but unforeseen circumstances to which I shall briefly advert, induced me to alter the plan. My first intention was to give a set of views drawn on stone from my own sketches, (by Mr. Doe, a very able artist) in imitation of etchings on copper. These being executed in lithographic ink, are well adapted for the costumes: but, as the distances are liable to print a little too strong, I at length resolved on having another set drawn in the chalk style, by the most distinguished Artists. To the dilatoriness of the latter I must ascribe the unnecessary delay in the publication of my work. I have not been able to obtain so many of this style as I wanted to complete the set belonging to the first part, and as I shall consequently be obliged to deliver the views at present unfinished when the second part appears, proper directions will then be given where to place them. Many of the scenes taking in a wide expanse of country, require a greater length than simple subjects, and being of a folio size on plate imperial paper, I considered they might appear to more advantage in a book of an oblong shape; but as this arrangement of the pages of the typographical part of the work may by some persons be objected to, I have ordered part of the edition with the same views to be bound in the regular folio form, and part put together in quarto, for the accommodation of such as may prefer them in this shape.

In order to avoid the introduction of too much extraneous matter in the Journal, I have placed my dissertation upon the Antiquities of Persepolis at the end of the first volume, so as to form a separate article between the two parts of the Journal. A portion of the plates necessary for the display of the Persepolitan inscriptions, sculptures, &c. is given in this volume, but as it will require some time to execute the whole number of plates, for the proper explanation of the Persepolitan letters in their various combinations, I preferred bringing out what was ready, to the alternative of waiting until the whole could be issued to the public. The Sabean alphabet No. 2, will assist in deciphering almost any of the plain Persepolitan inscriptions when properly applied, but with a view of facilitating the study as much as possible to those who may wish to enter upon it, I intend to display the whole of the proclamation of Feridoon, in modern Persian and Roman characters, and to illustrate the arrow-headed combinations by links and figures of reference, or by some other approved method, so as to mark the signification of each word.

FERGHAL

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JOURNAL OF TRAVELS

THROUGH

PERSIA, ARMENIA, and ASIA MINOR.

PART I.

The Embassy embarks at Spithead—touches at Madeira, Rio Janeiro, Ceylon, Cochin, and Bombay—enters the Persian Gulf, lands at Busheher—proceeds to Shiraz and Persepolis—arrives at Ispahan, where it remains three months—passes through Kashan and Kom—reaches Tehiran, the seat of the Persian Court—having effected the object of the mission, after a stay of six months, it quits Tehiran, and passing through Cazwin, Sultaniah, Zengan, &c. arrives at Tabriz for the signature of Abbas Mirza to the definitive treaty.

Sir Gore Ouseley, Bart. having been appointed by his late Majesty King George the Third, his Ambassador Extraordinary and Minister Plenipotentiary to the Court of Persia; it was decided that he should accompany Mirza Abu'l Hasan, the Persian Ambassador, on his return, and I had an honourable appointment in the suite.

18th July, 1810.—Embarked at Spithead, on board H. M. ship Lion, 64 guns, accompanied by the Chichester store-ship, and the Indiana, a convict ship, bound for Botany Bay; the latter, however, sailing badly, we soon left behind.—Lay-to on the night of the 28th, being near land, and next morning had a good view of the Island of Porto Santo, and the Deserta Islands;—reached the bay of

FUNCHAL,

in the Island of Madeira, and anchored there about noon, alongside H. M. frigate Menelaüs. The usual compliments having passed, the Embassy landed and occupied a house within the town: the weather was hot, but the place was delightful; the grapes and other fruits were in great abundance; and every cottager seemed to be furnished with a cask of wine as his common liquor. The town of Funchal stands at the foot of a high range of rocky mountains, near the top of which stands the convent of Nossa Senhora da Monte, very conspicuous from the sea.—On the 30th I accompanied some of the officers of the Lion to the convent above-mentioned, and found it a very fine structure.

We re-embarked the 1st of August, and sailed, having in company the same ships as before, for the Indiana had also arrived: next day we chased a strange sail, but lost sight of her in the night. Passed

PALMA,

one of the Canary Islands, on the 3rd.—4th, lost sight of the Indiana.—5th, chased and brought-to the Susan of New York. We sailed, with light winds, and came in sight of Cape Frio on the 12th of September, anchored near the Sugar-loaf mountain on the 13th, next day entered the harbour of

RIO JANEIRO,

and took our station alongside the British flag ship Foudroyant, Admiral De Courcy, then on the Brazil station.

It was generally supposed, during the voyage, the convict ship, which we had left behind, might arrive a week or nine days after we had reached the port; but our officers were astonished when they were told the Indiana had reached the place three days before our arrival, and had given notice of our coming.

On the 16th, five carriages belonging to the Royal family came to the landing-place to receive the Ambassadors and their suites; the royal guards paid them military honours, lowering their colours, &c. 17th.—Lord Strangford came to say the Prince had fixed the next day to receive the English and Persian Ambassadors at court.

18th.—Sir Gore Ouseley being first presented to the Prince, introduced Mirza Abu'l Hasan, and going through the court forms, they retired, satisfied with their friendly reception.

19th.—Went to Rio das Larangeras, a very picturesque place near the mountain that rises in the shape of two cones. Made sketches there, and at Ciudad Nova, village of Catambom, &c.

20th.—I accompanied Lieut. Pinhey, R. N. to the seat of Mr. Gill, a Scotch gentleman, at Engenho Velho, a few miles up the country, a very romantic spot among bold mountains; and during our stay we made several excursions in different directions: the scenery was quite enchanting, and the ground in some of the groves was strewed with delicious oranges. The butterflies in the fields were perhaps the most beautiful in the world; and the night discovered the twinkling lustre of a species of fly that glitters like the glow-worm. The city affords many subjects for the pencil. Near the church of St. Teresa is a curious aqueduct, and the convent of St. Bento has a fine effect.

26th.—Sir Gore Ouseley and Mirza Abu'l Hasan, with their suites, re-embarked on board the Lion, and exchanged salutes; next day we dropped anchor near the Sugar-loaf Mountain, and on the 28th sailed, with a fair wind, having the Chichester and Indiana in company.

On the 18th October, we passed the Island of

TRISTAN D'ACUNHA,

which rose in a conic shape, and was capped with snow; soon after we passed Inaccessible Island and Nightingale Island, where the sea was almost covered with gulls, albatros, and other large birds.

हिन्द EAST INDIES.

December 16th.—About seven in the morning, to our great joy, land was discovered, and proved to be Adam's Peak, in the Island of

सेरांडीप CEYLON.

We dispatched a boat on the 18th to procure some fresh provisions, and shortly after hailed an Indian vessel from which we were supplied with a little fruit; another vessel supplied us with some fish, and at night our boat returned from shore. It had landed at a small town called Barbadeen: the collector of customs showed great civility, sent an express to Pointe de Galle to announce our approach, and ordered the peasantry to supply the boat with a bullock, fish, and fruit: when the boat was filled the sum paid for the whole was nine dollars.

19th.—Having weathered the Pointe, we anchored near the town of

POINTE DE GALLE;

the Chichester, by keeping nearer the shore, had come to anchor before we arrived; H. M. ship Russel, 74 guns, was lying there; and, soon after we had anchored, Capt. Hore came on board the Lion to pay his respects. During our stay, the officers of the ship, and the gentlemen of the Embassy spent most of the time on shore—some on shooting parties, others according to their various tastes, and I was gratified in making sketches of the town and country. In one of my walks I passed a school, the master of which was teaching his pupils to write Cingalese and Tamul; he wrote with an iron pin on the leaves of a tree, and, perceiving I had a curiosity for seeing it, he presented me with some of his writing.

21st.—About five in the evening we put to sea again, and reached

COCHIN,

on the 29th. Several canoes came alongside with eggs, fish, yams, bananas, oysters, and other things, when a regular exchange of articles took place:—one bought a fish, four feet in length, for two glass bottles; another purchased a couple of turkies for an old knife; and other things in the same ratio. The ship's market was interrupted about eight o'clock by the arrival of some large canoes bearing a flag, and filled with butts of water, sent by the governor, Captain Hives, as we had dispatched a boat the day before to give notice of our coming, but being drifted by the current, and having been entangled in a fishing machine, had not reached the shore till one o'clock in the morning. One of the first things I observed among the natives was an enormous leg—a very common deformity—which it is said is caused by drinking the bad waters of this place: the leg affected becomes as thick as a man's body, while the other retains its natural shape. Soon after coming to an anchor, a party of us went to view the town and its environs: I employed the day in sketching and gleaning what I could from the literati of the place; some of the officers spent their time in shooting; and the most curious thing they shot was a very large bat; it had the appearance of a fox in the fore part, its wings were very long and covered with hooks, and it was as large as a middling-sized rabbit. We set sail about ten at night, with a fresh breeze.

January 5th.—Passed Pigeon Island and Hog Island.

12th.—At day-light a pilot came on board from

बम्बे BOMBAY;

and the Lion was safely moored at Bombay about two in the afternoon.

After the usual ceremonies, the Persian Ambassador went ashore: and soon after Sir Gore Ouseley and suite followed, landed at the New Dock-head, and walked through files of soldiers to the Governor's house, whence the Persian Ambassador was conducted in a carriage to a country house, about four miles out of the town.

16th.—Found a party of Malays, their appearance was as savage as their language was soft, they civilly answered any questions I put to them, and grew more sociable as I remained longer with them.

18th.—At sun rise we repaired to the race course and witnessed the sport. Several Arabs raced between the heats, riding without saddles.

20th.—Visited the cave in the

ISLAND OF ELEPHANTA,

which is excavated in the solid rock, supported by rows of pillars; it is lined with statues representing the Indian deities. A short distance from the cave stands the stone elephant which gives name to the island.

23d.—Set out early in the morning to the grand Pagoda at Malabar Point; I saw the people at prayers. There is a hole within this sanctuary which it is pretended purifies sinners who pass through it. I returned through Dungaree, where I added another handsome pagoda to my sketch book: it stands in the centre of the town, and it contains a great many Hindoo deities in its exterior niches.

24th.—My palanquin bearers carried me to the pagoda of अन्वत Anwat, at Sclampor, where the people were prostrating themselves before an hideous idol. My conductor desired me not to approach it, for fear of its killing me, but to convince him I had no such faith, I touched it, and daubed my fingers with red paint with which it had just been besmeared.

25th.—Called at a house kept by a Chinese, where several of his countrymen lodged, beside a Japanese, from whom I collected some materials towards a Japanese grammar. As soon as I entered, I saw two lamps burning in a dark passage, one on each side of a large picture of *Fo*. I enquired the meaning of it, and they informed me it was to celebrate the new year, which among the Chinese commenced on this day. There were some men of letters among them, who at my request wrote songs, fragments of poetry, and a variety of other matters, some of which are curious compositions.

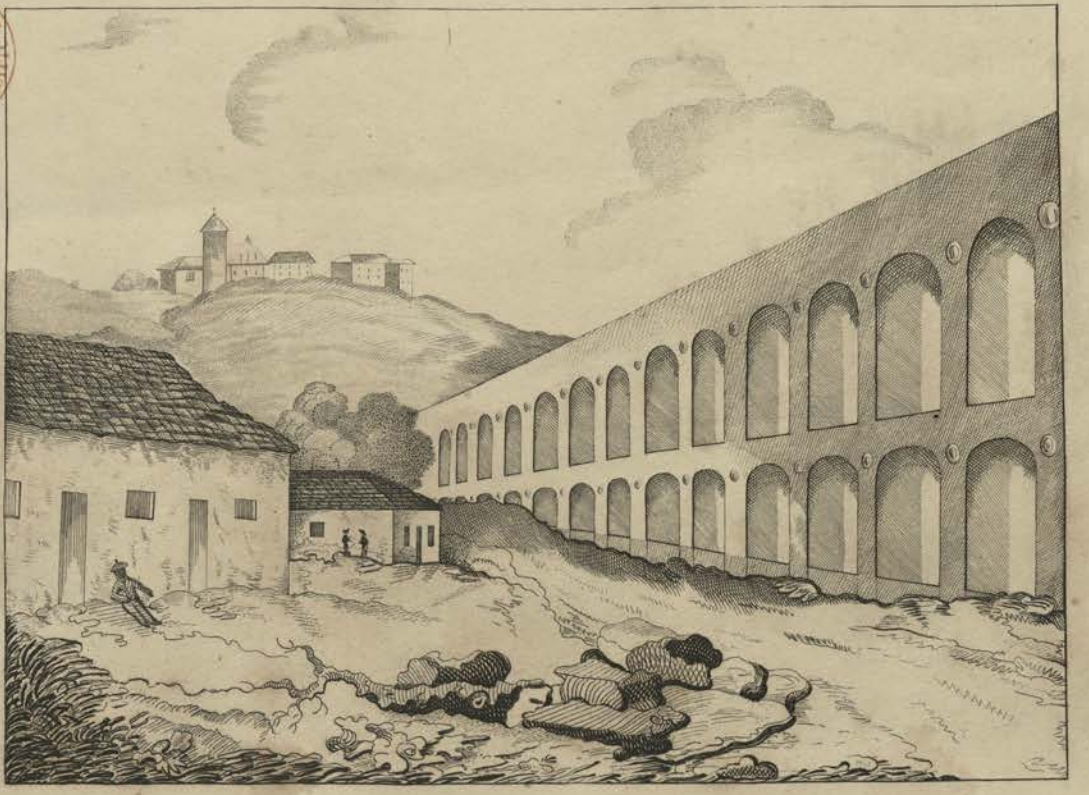
26th.—I met with a Pandit, very learned in the Sanscrit language; he wrote several subjects for me, some in the Guzeratee character, and some in the Deva-nagari. He seemed to take great pains in explaining the compound characters of the latter, which were already familiar to me, having previously studied them in Dr. Wilkins' excellent grammar. The Sanscrit is a very ancient fine language, it is used by the learned in most parts of India, and many of the dialects spoken there are derived from it. Though the people use characters of various forms, the powers of the letters and the number of them for the most part accord with those of the parent language. Conceiving the elements of the Sanscrit may be useful to the antiquarian, who is not always provided with proper grammars to trace the source of some of the Eastern tongues, I shall give them in this work, with a separate paging, so as not to interfere with the journal.

30th.—Embarked on board the Lion, and set sail, with a grab ship in tow.

Feb. 18th.—Manned several boats in pursuit of 2 suspicious vessels, and brought them

SEAT of Mr GILL at ENGENHO VELHO.

RIO JANEIRO.



AQUEDUCT AND CHURCH OF S.T TERESA

JONVILLE IN POINTE DE GALLE.

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PAGODA AT MALABAR POINT.

near Bombay.

THE IDOL TEMPLE OF ANWAT, AT SELAM-POR.

Near Bombay.

to at night; they were detained till the following day at noon, when, as no proof of piracy could be brought against them, they were dismissed.

19th.—Passed Cape Mussendom, entered the

PERSIAN GULF,

and passed the island of Kishma.

21st.—Becalmed all day off the island of Polior. Saw several pirates in-shore.

25th.—Being off the

ISLAND OF KENN,

and the cutter being manned and armed, I accompanied Lieutenant Young on shore to procure some live stock: the water near the coast was remarkably transparent, and shewed great quantities of coral and sponge on the rocks. Part of us landed about seven in the morning, at a ruined village, the houses of which had been built with sun-dried bricks and mud, and ordered some of the boat's crew to row round the island; the only inhabitant we observed was an old Arab, of whom I inquired where the chief resided, and where we could be supplied with some live stock. He directed us to a place on the other side of the island. When we had gone about a league, we came to a hut, and found a woman in it washing linen: she promised to let us have some butter, and directed us to the village, where she said we might be supplied with other things. She told us, the inhabitants were Wahabees, governed by an Amir. As we approached the village walls, a woman with two children in arms and one by her side, appeared alarmed at the sight of our party, but I endeavoured to re-assure her. We were met by several men at the gate of the village, who at first gave evasive answers to the enquiries I made; but after a short conference, they agreed to supply us with any thing the place afforded. At their request, we entered within the walls and found several rows of huts built with earth and lava; one end of the village was set apart for the females, and a kind of curtain was drawn across to prevent the gaze of the vulgar eye. The Amir came to bid us welcome, and ordered mats to be spread that we might be seated; but the sun being very hot, we retired to a spot in the shade by the sea side. After taking a repast, we perceived the pirates in arms flocking round us in great numbers; Mr. Young then ordered Mr. Hutchinson (midshipman) to give a signal to the boat's crew to pull round to the landing-place, as we had bought a bullock, a sheep, some poultry and other things; and finding the people growing insolent, it was thought necessary for each one to arm himself. Taking with us the greater part of the boat's crew, we made another excursion through the island, to a certain point where the cutter met us: the land was for the most part cultivated, and bore good crops of wheat, rice, and other grain, the palm tree and the brab grew spontaneously in great numbers; but the most singular tree was a banian, the main trunk of which was large, but it had spread to such an extent that it appeared to have innumerable trunks from the branches, which having touched the ground, had struck root in all directions. The herbs resembled many that are indigenous to our own climate, the mash-mallow was very common. There appeared to have been at some former period a volcanic eruption, from the streams of lava that had run into the sea from the interior of the island. We gathered a basket full of shells, some of which might have been esteemed curious, but being beaten by the waves, there were but few perfect. The wind having changed, the Lion fired a gun as a signal, and we hastened on board.

27th.—About seven in the morning, several pirate vessels were discovered; and about nine o'clock, there appeared twelve in number, full of men; we let go the grab ship, which we had in tow, and gave chase—the shot was seen to fall near some of them, but the whole contrived to get over a reef of rocks at the Island of

BUSHEAB,

out of the reach of our guns, and we gave up the chase. Such a roaring of cannon on board an English line-of-battle ship, seemed a novelty to the Persian Ambassador, who was almost stunned with the noise.

28th.—Crossed the bank opposite Cape Verdistan.

ایران PERSIA.

March 1st.—Cast anchor at

بندر ابو شهر BUSHEHER.

A boat arrived soon after with Mr. Bruce, the Honorable East India Company's Resident, with several Persians; and another boat brought the Governor (Mohammed Jaafer Khan) with a numerous retinue and a band of music. On his coming on board, he was saluted with eleven guns, and the same at his departure. Many shore boats flocked to the ship, some bringing fish and vegetables, and others sets of singers and buffoons, and some brought presents with a view of receiving richer presents in return: among the latter was a young lioness,* which Sir Gore left on board, as a present to his Britannic Majesty.

5th.—The English Embassy landed at Busheher, near the Governor's house. All due honours were paid by the Governor and the people, and wrestlers, dancers, singers, trumpeters, &c. accompanied it to the Governor's residence, which was considered a mark of high distinction paid to a foreign Ambassador. As soon as Sir Gore was seated, he received a salute of cannon; and, on rising, after taking some refreshments, another salute was fired, and a third on clearing the gate of the town. The same train of wrestlers, dancers, &c. led the way about two miles, to a spot called Baughi Frank, or the Frank's Garden, where tents were pitched for the reception of the Embassy. The town of Busheher, like most towns in Persia, is built with sun-dried brick and mud, the streets are narrow and uneven; and some of the principal houses have ventillators, called Baudgeers, which appear like towers at a distance. It is fenced with a wall flanked with round towers, and is situated on a sandy plain. The water of the town being brackish, the place is supplied from wells at the Frank's Garden, chiefly carried in skins, some on the backs of women, and some on those of mules, &c.

13th.—Much thunder and lightning, and hot blasts of wind, bringing a swarm of locusts which covered the sea and land.

14th.—Many Arab women employed in filling bags with locusts, to be preserved and eaten like shrimps.

* She was christened Fanny, and became one of the finest lionesses in the Tower.

16th.—The locusts took flight again and disappeared; sixty-seven loaded camels sent off with part of the heavy baggage.

17th.—A train of mules arrived from Shiraz, with fruit and other presents to Sir Gore.

18th.—Sent off sixty-seven mules loaded with baggage. Another swarm of locusts from Arabia.

22d.—Rode to

بندر ریشیر RISHEER;

distant about five miles, an old sea-port town, for the most part demolished, and a new town built near the site of the old one: it abounds in pleasant gardens. The priest of the place invited me into the mosque, and the inhabitants shewed great civility in conducting me over the town.

23d.—Boisterous parching winds, the sand blowing in clouds and the air filled with myriads of tormenting flies.

26th.—Every one busy in preparing for the journey. Sir Gore was informed, that Sir Harford Jones had interceded with his Persian Majesty to allow Mohammed Zeki Khan, who had formerly been Mehmandar to him (Sir Harford) to be Mehmandar to Sir Gore. This was well intended on the part of Sir Harford Jones, but Sir Gore wished that the choice had been left to the King or his Ministers; yet, as he was appointed, and Sir Gore was in daily expectation of his arrival at Busheher, to conduct him as soon as possible to the Persian capital, he acquiesced. A month had nearly elapsed, and no Mehmandar had appeared, when Sir Gore determined to proceed, whether he should arrive or not on the 27th; accordingly the bugle was sounded at four o'clock in the morning, for every one to prepare; and after an early breakfast, the cavalcade set off about six in the following order.

الچنگي منزل اول ALICHANGI.—*Stage First.*

Lady and Miss Ouseley, in a palanquin, carried by a set of bearers from Bombay.

A strong mule with *kajavas* or paniers across his back, with an English servant-maid in each, led by a man on another mule.

As Mohammed Zeki Khan had not arrived, Mohammed Jaafer Khan, Governor of Busheher officiated as Mehmandar, and Sir Gore attended by him, Abu'l Hasan Khan, and the gentlemen of the suite, part of the 47th regiment of artillery, and a troop of Indian cavalry, proceeded towards the Persian Court. A great number of mules, pack-horses and camels, with tents and baggage followed; besides a numerous retinue of Persian servants, as tent-pitchers, tobacco-pipe-lighters, running-footmen, cooks, water-carriers, grooms, washermen and others. The march of this day was over a sandy plain, which often appeared like a lake, owing to the quantity of quicksilver on the surface of the land. Towards the end of the stage, we were met by the Istekbal, which consisted of spearmen in sham-fights, trumpeters, and men with kettle-drums, and a body of villagers, to pay their respects, *(this ceremony continued nearly the same at every stage)* considered one of the highest honours of the country, and near the village of Alichangi, we found tents pitched, which had been forwarded the day before, in which we passed the remainder of the day: distance about fifteen miles from the last encampment, or seventeen from Busheher.

برازجون منزل ۲ BORAZJOON.—*Stage Second.*

28th.—Set out soon after three o'clock in the morning, attended by guides with lanterns, entering a rougher road and crossing hillocks of sand; at seven, passed the village of Chakuta, the women and children of the place, as a compliment, made a howling noise; passed the village of Bamanee, and were greeted by the Istekbal. A messenger had arrived at the last stage, from Mohammed Zeki Khan, saying, his master was on his way, and would meet us between that place and Borazjoon: he also brought letters to some of the gentlemen, desiring them to intercede with the Ambassador in his behalf, on account of his delay. He pretended, that he had almost killed his horses, in hastening to meet the Embassy, and promised to compensate for the past neglect, by double diligence in future.

Sir Gore having determined not to see him, till he had made a proper apology, and not wishing to lay the blame on him who was not really the aggressor, when he had come some miles to meet him, thought it right to inform him of his intention, which he did by sending Mohammed Jaafer Khan forward to make it known to him. When told, Mohammed Zeki Khan was much alarmed, sent repeated messages to prove his innocence, and tried every means in his power to prevail on Sir Gore to alter his intention, urging, at the same time, that *he*, though innocent, must inevitably lose his head, if this determination was carried into effect. Zeki Khan had come about four miles out of Borazjoon, when he was turned back by Mohammed Jaafer Khan. This circumstance caused great tumult; and when we arrived at the camp, after a parching ride, we found the serset or King's allowance of provisions was stopped, and nothing could be obtained for money, either for men or horses. This place being in the government of Fars, Abu'l Hasan Khan declared, he had no authority. Sir Gore at length resolved to send two of his household to Zeki Khan's tent, to ask him whether he considered himself a Shah's, or a Prince's Mehmandar, as he should determine by his answer, whether or not to receive him. He said, he considered himself a Shah's Mehmandar to all intents and purposes, as the Shah had written to the Prince, and named him particularly, which was the same as if he had sent him from Tehiran direct. In all former cases, the Shah only wrote to the Prince to send a Mehmandar of his own, mentioning no name. When Sir Gore had seen his commission, he allowed him to come and make his apologies, which he did in the most zealous manner. Things assumed a better aspect, and Zeki Khan, became a faithful friend.

دالكي منزل ۳ DALAKEE.—*Stage Third.*

30th.—Continued our march about two in the morning, attended by guides as before; the roads were very rough, but they improved as we approached the mountains, which rise suddenly from their base on a flat plain, like rocks from the sea. On the road was a pond of warm water, of a fetid smell, which rose the thermometer to 90 in an instant. The Istekbal were ranged under the mountains, and gave us a feu-de-joie as we passed. We were conducted through the town of Dalakee, by throngs of people, to the camp on the other side, where we arrived about nine o'clock.

خشت منزل ۴ KHESHT.—*Stage Fourth.*

31st.—Left Dalakee about five the in morning, and after a short ride, began to

KILESHT.

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KAZEGOM FITSTOM-HOUSE.

traverse the mountains; the roads were dreadful, but the horses seemed accustomed, and climbed them like monkeys; after winding up several steeps, we entered upon table land, forming a fertile plain, and another short ride brought us to the Caravansary of Konartakhteh, near the village of Khesht; it was a neat structure, newly built; and instead of pitching tents, we occupied apartments in the caravansary.

كمارج منزل ٥ KAMAREJ.—*Stage Fifth.*

April 1st.—Rose at four in the morning, crossed the vale, and entered upon another chain of mountains, with roads as bad as those of the last stage, leading over stupendous precipices; and ascending the Kotil of Kamarej, we halted at a spot on the top, where our tents were pitched, and the cooks were busy in preparing breakfast: the length of this day's stage was only nine miles, owing to the badness of the road.

A Persian author gives the following description of the two last stages:—

خشت و كمارج

دو شهرند در ميان كوهستان گرمسير و آب روان دارند و جز درخت خرما ميوهٔ ديگر نبود غله اش هم ديمي است و هم آبي مردمش قطاع الطريق باشند

"Khesh and Kamarej, two towns imbosomed in the mountains of the warm regions, supplied with streams of water, but without any other fruit than the date, as their gardens are swampy and unfruitful. The inhabitants are a mere banditti."

كازرون منزل ٦ KAZEROON.—*Stage Sixth.*

2d.—Set off again at five in the morning: the road led between two chains of mountains, and crossing some hills, we passed the Rahdar or Custom-house of Kazeroon, where several of our Persian servants stopped to regale themselves with pipes and water; near to which was sitting a dervish, clothed in a cow-skin habit, and the badge of his sect in his hand; passed through the Town of

دريس DIREES,

reached the town of Kazeroon, and found our tents in a field of stubble, just before it. This place is situated under a lofty chain of cliffs; it has gone much to decay, but the domes of its mosques and other public buildings, give it an air of grandeur. The governor's garden, to the left, is tastily planted with orange trees and cypresses, and is watered by a machine worked by oxen.

3d.—We set out to see the sculptures at

شاپور SHAPOOR.

Passing through Direes, the first object was a ruined castle, called the Daughter, situated at the pass of the mountains, and at a turn a little beyond was a sculptured gateway, commemorating the victories of Shapoor over the Greeks or Romans: sculptures also appeared on several rocks. This place was formerly called Nishaver, as appears from the following quotation from a Persian author:—

نشاور

طهمورث ديو بند ساخت و ديندلا خوانند و بوقت فتح فارس اسكندر رومي آن را بگلي خراب كرد شاپور بن اردشير بابكان از نو عمارت كرد و شاپور خوانند و اصل آن بناى شهر است بمرور ايام ازمادغام حروف مشاور شد هوايش گرم است و شمالش بسته و متعفن است و آبش از رودي كه بدان شهر باز خوانند حاصلش غله و پنبه و خرما ونارنج و ترنج و ليمون وانواع ميوهاي گرمسيري و آنجا قحطي زياده ندارد و آينده و رونده را از خوردن باز ندارد و مشومات چون نيلوفر و بنفشه و ياسمن و نرگس بسيار بود ابريشم نيز خيزد و مردم آنجا شافعي مذهب اند و بر ظاهر شاور شكل مردي بسياراست بهيكل بزرگتر از مردي بعضي گويند طلسمي است وبعضي گويند مرده بود خداي تعالي اورا بر سنگ گردانيده شاهان آن مملكت و آن ولايت اورا مغزر و مكرم دارند و بزيارتش روند و دزو روغن مالند

"Nishaver was founded by Tahmuras Deevbend, sur-named Deendila; when Persia was invaded by Alexander the Great it was levelled with the ground. Shapoor, son of Ardesheer Babegan, re-built it, and called it after his own name; it became a considerable place, and in process of time the seat of learning. The air is hot, and the north winds are prevalent and noxious; it is watered by a stream which takes its name from the city: it produces grain, cotton, dates, sweet and sour oranges, lemons, and all sorts of fruit usual in hot climates plentiful and cheap, any one eating what he likes without interruption. The water lilly, the violet, the jessamine, and the narcissus combine to render the place very fragrant.

"The inhabitants manufacture silks, and follow the tenets of Shafai Mezhab. There are many sculptured figures, showing the objects larger than the life, which some think were done by magic, while others suppose they are the works of the Divine spirit to perpetuate the glory of the sovereigns of those countries. Many people resort to see them and rub them with oil."

Whatever this place may have been formerly, we found no vestige of it remaining except the sculptures and part of the castle.

دشت برم منزل ٧ DASHTI BERM.—*Stage Seventh.*

4th.—Left Kazeroon soon after four in the morning, and about two parasangs distant ascended the

كتل دختر KOTIL OF THE DAUGHTER,

by a winding staircase; the weather was very hot below, but suddenly changed to a

cold atmosphere above, and a chain of mountains, covered with snow, in the distance, heightened the chilling picture. Passed a building called

كلان عبدويي KALIAN ABDOOYI,

where travellers generally take a draught of water and a kalian or pipe; passed an *Imamzadeh* dedicated to one of their saints, and a little farther brought us to our tents at a spot called Dashti-Berm, amidst a plantation of baloot trees under the snowy mountains.

دشت ارجن منزل ٨ DASHTI ARJEN.—*Stage Eighth.*

5th.—Set out about four in the morning; the road for some way was along a flat interspersed with beautiful trees, which led to hilly ground at the base of the mountain called

پيري زن PEERI ZEN,

or the Old Woman: when about half way up we passed a caravansary, and a little beyond was the kotil or steepest pitch; the roads, winding in different directions, intersect each other round masses of rock. From the summit of this towering mountain the Persian Gulf appeared over the lofty chains that lie between. When descending on the northern side the appearance of the trees suddenly changed; the rich foliage on the south displayed a striking contrast with the leafless trees here seen, which resembled the depth of winter. Having descended, the road led across the plain, where the villagers had assembled to pay their respects to the Embassy, and, as usual, we found tents pitched to receive us in front of Dashti Arjen.

زيتون منزل ٩ ZEETOON.—*Stage Ninth.*

6th.—Set out again between five and six in the morning; the road led over rising ground and through a barren country to the caravansary of Zeetoon, about three parasangs distant from the last stage, and we encamped for the day a little beyond, in a space between the mountains.

شيراز منزل ١٠ SHIRAZ.—*Stage Tenth.*

7th.—Arose early in the morning, and continued through an arid country: the strata of the mountains showed a variety of stone, and now and then an encampment of Eils or Eliot appeared with their flocks.—Passed a bridge in ruins; crossed another bridge called Chenari-rahdar, near a caravansary and the custom-house, and going about three miles along the flat we entered our tents near the garden of Shahi Cheragh, a short distance from Shiraz.

The Prince's minister, Mohammed Nebbi Khan, requested to know if Sir Gore would permit him to wait upon him in the same manner as had been done to Gen. Malcolm: but Sir Gore having learned of the General that this was only a visit of private friendship, and that it could not amount to the term *Istekbal*, declined it, giving him to understand he should expect to see him the next morning with the *Istekbal*. He at first refused, declaring it was an honour which no former Ambassador had received, but on Sir Gore's refusing to enter Shiraz upon any other terms, he consented in a very obliging manner.

8th.—The Prince's ministers, Baharam Ali Khan and Mohammed Nebbi Khan, came with the *Istekbal* and conducted the Embassy to a spot near the tomb of Hafiz, under the walls of the garden of Jehan-numa, where our tents were pitched.

9th.—The Prince sent a civil message to Sir Gore, wishing to know when he would favour him with a visit.

10th.—Sir Gore paid a visit to Prince Hosein Ali Mirza, who showed him every mark of respect due to the situation he held, and desired it to be explained to him that he had distinguished his diplomatic rank from that of his predecessors, by sending his prime minister with the *Istekbal*, by sending royal guards to escort him and to guard the camp, by not allowing him to be stopped at the entrance of the court by his master of the ceremonies, and by giving him a higher place on his musnud.

14th.—The Prince allotted the palace of Kajaria for the use of Sir Gore and his household; the gentlemen of the suite and the Persians encamped near the walls of the palace garden.

Shiraz is situate in the middle of a fertile plain nearly surrounded with mountains; it is defended by a wall flanked with round towers—the domes of its mosques have a grand appearance. The walls of the Prince's palace rise considerably above the others, and it is distinguished by a number of trees growing in its gardens. The Bazaar, called Mauli Vakeel, is very spacious and handsome, and carries on a considerable commerce. Shiraz is the birth-place of the two great poets, SAADI and HAFIZ; the tomb of the former stands in a kind of recess of the mountains, about half a parasang distant, and that of the latter is near the city. It is a neat inclosure containing a plantation of shrubs and cypresses, and some commodious apartments for the use of pilgrims or other persons visiting the sacred spot. The tomb itself stands in the middle of a small burial ground, and is of the ordinary size of tombs: it is formed of white marble, having a flat surface, with an inscription, which I copied with the greatest exactness amidst crowds of Persians. This ornamental writing being very difficult to read, I have also given it in Roman characters, with a literal translation as follows:—

TOMB OF HAFIZ.

AT THE HEAD:

An Arabic Ejaculation to the Almighty.

ON THE FACE:

	Announce the glad tidings that my soul may rise in thy enjoyment.
Mezhdehi vasili too goo k'az sarrijaun barkheezam.	
Tauyeri kodesm oo az daumi jehaun barkheezam.	I am a bird of Paradise and will fly from the snares of the world.
Be wafauyi too keh gar bandehi kheesham khaunee;	Were I but a servant at the table of thy elect,
Az seri khaujegeeyi kown oo makaun barkheezam.	I should rank above all the great men of the universe.
Ya Rab! az aberi hedauyet beresaun bauroonee;	O Lord! let the cloud of guidance rain,
Peeshter'zaunkeh cheh gardee ze meeaun barkheezam.	That I may arise encircled with thy glory.
Ber seri terbeti mau ba mei oo matrab be neesheen;	Sit on my tomb with wine and music,
Tau ze shooket ze lahadi raks kunaun barkheezam.	That I may arise out of it amid dancing lovers.
Garcheh peer am too shebee tang der aghoosham kun;	Though I am old, let me embrace thee but one night,
Tau sahargah ze kanauri too javaun barkheezam.	And I shall rise next morning in the vigour of youth.
Kheez oo tmulan be numau ai boti sheereen harakaut;	O image of sweet actions arise and show on high,
Keh choo Haufiz ze seri jaun oo jehaun barkheezam.	That I as Hafiz soar above the world and evil spirits.

DASHTIARJEN.

Tomb of Hafiz

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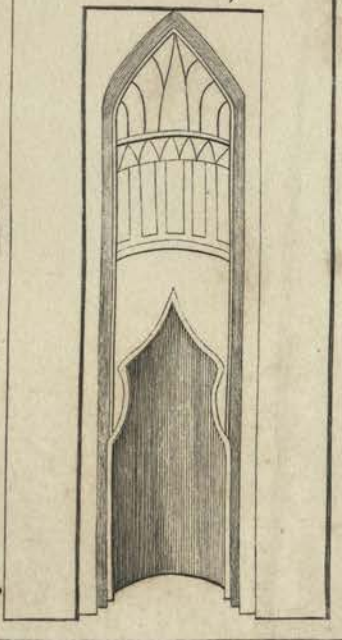
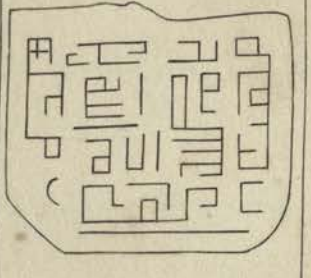
Porous water vessels

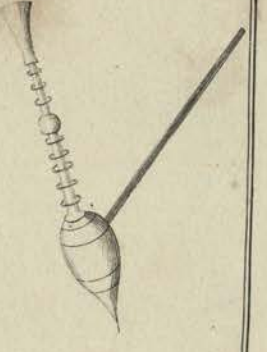
Persian chimnea piece



Cufic inscription on the tomb of Peeri Bambos



Kalian or tobacco pipe



ZERGOON

PRESENTED BY

ROUND THE EDGES:

Ei dil gholaumi shauhi jehaun baush,oo shauh baush ;	O my heart, submit to the Sovereign of the Universe, and govern (thy passions) ;
Peivesteh der hemauyeti lutfi Allah baush.	Show a sense of gratitude for divine protection.
Az khaurejee hezaur be yek jow namee kharam ;	Many who put on an outward show are not worth a single barley-corn ;
Goo koo tau be kooh menaufek sepauh baush.	Let such hypocrites be banished to the mountains.
Imrooz zendeh um be velauyi too yau Alee ;	This day I am living with thy people, O Ali,
Ferdau be roohi pauki emaumaun gavau baush	And to-morrow I may be summon'd before the tribunal of the saints.
Aumrau keh dooseteeyi Alee neest, kaufer est ;	He who is not Ali's friend lives in infidelity ;
Goo zauhedi zemaumeh ve goo sheikhi rauh baush.	Tell him to depart and spend his days in solitude.
Kabri emaumi hashtom sultauni deeni rezau ;	Let him kiss the tomb of the eighth Emperor and high priest of the true faith ;
Azjaun aumrau beboos oo bar deri aun baurgau baush.	And perform his devotions at its gate.
Haufiz, tareeki baulegeeyi shauh peesheh kun ;	O Hafiz, prepare the way for the king's servants ;
Ve aungauh der tareek choon mardauni rauh baush.	And guard it whilst man is on his passage.

AT THE FOUR CORNERS:

Cheraughi ahel maani Khojeh Haufiz,	Khojeh Hafiz, the lamp of the wise,
Bejoo taureekheh az khauki Mosella,	Seek the date in the soil of Mosella,*
Ber seri terbati mau choon guzauree hemmet khau,	If you wish to know it when you approach my tomb,
Keh zeeauret gah oo rendauni jehaun khauhed bood.-	Which shall be the resort of pilgrims and travellers from all parts of the world.

There are many fine views in and about Shiraz, some of the principal may come under the following heads:—Tangi Allah akber; Tomb of Saadi; Palace of Kajaria; Maderi Soleiman; Shah Mir Ali Hamzah; Keiseriah Kohunah; Cave in the rock near the Takhti Kajaria; Tomb of Ali Baba, near the top of the mountain Hoshang oo Pashang: distant View of Shiraz, from the garden of Abu'l Fateh Khan; The Mosella; Asiai seh tayee; Garden of Dilgoshai; Mountain of Mola Zerdeh; Asiai doo sengi kolanteri; Ruins of the Castle of Bender; Asiai Gheeas; Gowdi Machadi bardi; Asiai Kasim Beg; Asiai Talak; Asiai Abdurraim Khan; Tomb of the Forty-Saints; Tomb of Peeri Bambos; Khalati Pooshan; Yakh chah; Village of Sheikh Ali Choopoo; Sculp-

* The letters taken apart of the words خاك مصلي Khaki Mosella, which mean the soil of Mosella, give the date in the following manner:—

خ	kh stands for	600
ا	a "	1
ک	k "	20
م	m "	40
ص	s "	90
ل	l "	30
ي	y sounded a	10
	A. H.	791

A. D. 1388.

ture in the rock of Kedemgah; View of Shiraz and Tomb of Hafiz, from the garden of Jehan-numa, &c. &c. of all of which I made drawings on the spot.

The city has six gates: the Ispahan Gate, the Baghi Shah Gate, the Kazeroon Gate, the Shahdooi Gate, the Kesab Khaneh Gate, and the Saadi Gate.

زرگون منزل ۱۱ ZERGOON.—*Stage Eleventh.*

July 10th.—Left the camp at Shiraz about one in the morning, and travelled by moon-light. Passed the ruins of Khalati Pooshan, where the Prince invests the governor with a robe of honour, distant about four or five miles, and the Rahdari bajeer or Custom-house a little beyond. Here all signs of cultivation disappeared, and the land was a perfect wilderness. Passed a spot called Seroobarik, and arrived at the camp near Zergoon, five parasangs distant from Shiraz. This place lies under a chain of lofty mountains, which nearly encircle a barren plain. The inhabitants appeared harmless and civil.

میر خاسه گون منزل ۱۲ MIR KHASEHGOON.—*Stage Twelfth.*

11th.—Set out soon after midnight along a spacious level road,—crossed the river Bendamir by the bridge called Puli Khan; this bridge being built with Gothic arches is very steep in the centre, and our cavalcade being numerous it caused some delay in the passage over: wishing, however, to have more time at Persepolis, I desired one of my servants to follow me and we rode on. We arrived in the neighbourhood of that celebrated spot before day-light; but as no ruins could be discovered we looked about for the tents, which, being white, we expected might be seen by moon-light. We saw numbers in our own situation, some of whom had the care of luggage, and others whose offices were to prepare for the reception of the Embassy; all seemed at a stand, and uncertain whether to proceed farther or return, considering they might have passed the tents. The fact was, the tent-pitchers had neglected to pitch the tents till after day-light; so that few of them were ready when the Embassy arrived at Mir Khasehgoon, which place was fixed upon for our encampment, being about half a parasang from the ruins of Persepolis. We had gone round the turn of the mountain by the side of the river just before sun-rise, when I discovered a pillar and the ruins of a gateway that once formed the entrance into the city—I hastened there, made sketches of them, and returned. All the way back I met numbers of muleteers and others looking out for the camp; among the rest was the man with the canteens riding at full speed; he enquired if I had seen the tents, as he was anxious to be in time to get breakfast ready. I endeavoured to persuade him to return, but to no purpose: some of the people even forded the river. When I arrived at Mir Khasehgoon I learnt there was some difficulty about breakfast as there were no canteens to be found.

نقش رستم. NAKSHI RUSTAM;

On the rocks at this place I saw the sculptured tablets, but the ruins of

تخت جمشيد PERSEPOLIS,

coming suddenly in sight, had a most imposing appearance. This magnificent palace, which was destroyed by Alexander the Great, was once the pride and

glory of the eastern world. It is wonderful, after a lapse of more than two thousand years, that so much of it should remain entire to the present day; its style appears to be peculiar both in sculpture and architecture. There are many inscriptions dispersed about it, a part of which I copied with great care, some particularly, by means of a telescope, that are above the reach of the naked eye: the lines run from left to right; because wherever there is half a line it runs so. There is no clue* to ascertain whether the characters are alphabetic or hieroglyphic, but they are formed of the arrow-head and resemble some impressions on bricks found in the vicinity of Babylon. I made drawings of the ruins from the four cardinal points, and some interior views, together with many of the sculptures; and, in order to bring them into one focus, I have introduced some of them in the foreground of the view on the opposite sheet, to shew the style of the capitals, &c. The entrance is by a double flight of steps, with the ascents facing each other. These steps are either hewn from the solid rock, or several of them are cut out of one stone and cemented to the rock as firm as the rock itself. At the top of the staircase stand two monstrous figures, on the sides of a gateway looking westward; their shape resembles that of the leopard; and two others on a gateway opening to the east, have wings, and wear a sort of diadem on heads of the human shape, with knotted beards. Further to the east are many sculptured portals with groups of figures placed opposite each other. The most common is a king sitting in a chair, with a stick in one hand and a goblet in the other, with two decanters before him, and attendants before and behind him: in the compartments below are rows of archers and shieldmen. It would fill up too much space in this description to enumerate all the figures seen on the façades and other places—on some of the door jambs, a woman holds an umbrella over the king's head; on others, a man is stabbing a wild beast; at the foot of an upper staircase is a lion tearing to pieces an animal like the elk. The pillars, though in some respects damaged by the hand of time, are many of them beautifully perfect, and the sculpture of the kings' tombs on the rocks is inimitable.

سیوند منزل ۱۳ SIVEND.—*Stage Thirteenth.*

14th.—At one o'clock in the morning we set off again; passed between the ruins of the gateway and the pillar before mentioned. The subsequent part of the road afforded but few objects besides barren hills. The only building seen was an old ruin with a cascade under a craggy hill, at the extremity of which the road turned to the left. At sun-rise the mountains were beautifully tinted with a variety of softened shades and colours, according to their distances, and the river reflected them like a mirror of liquid silver. About six o'clock came in sight of the village of Sivend, which at a distance appeared like crags in the mountain: but the most remarkable feature was an aperture in the rock through which the village is seen at a certain point. The road led into a small valley where the mountain takes two circular sweeps forming a figure of eight; in the furthermost of these the inhabitants of Sivend had taken their summer residence, by forming huts of poles and bushes, with their flocks at pasture round them: here was a large garden for their supply of vegetables and fruit, surrounded by a wall near to which we encamped for the day.—The length of this stage was four parasangs or about seventeen miles.

کمین منزل ۱۴ KAMEEN.—*Stage Fourteenth.*

15th.—Set out again soon after midnight, preceded by lantern-carriers, along a by-path that intersected several others; the spot was as dreary as can be imagined; and the guide being bewildered ran away, leaving us to pursue the track how we could. A traveller, accidentally meeting us, directed us into the right road, which led across a heath. Soon after day-light we reached an encampment of the inhabitants of Kameen, surrounded by corn-fields;—passed the castle of Beheram Goor about six, and arrived at Kameen about seven o'clock. The people, it appeared, had deserted the village, through apprehension of our Mehmandar levying provisions and provender for the use of the Embassy, and nothing could be found for breakfast till Mohammed Zeki Khan's people forced open some of the doors and entered the houses. In the course of the day some of the men were taken, bastinadoed, and compelled to bring their quota into the camp; and a fine of forty tomans was levied upon the people. Sir Gore, however, cheered the hearts of the females by sending them a present almost equivalent to the fine. This place lies nearly north-east of the last stage, and is distant four parasangs.

* Hitherto there has been no clue known to Europeans, but the author having discovered some alphabets in an ancient manuscript, has great hopes of their leading to the reading of those venerable records. See Antiquities of Persepolis.

مرغاب منزل ۱۵ MURGHAB.—*Stage Fifteenth.*

16.—Started again a little after midnight, and in a short time reached a broad level road between two lofty chains of mountains, haunts of thieves and wild beasts. The howlings of the jackals re-echoed at every turn, and now and then the yellings of other animals rang through the ears in horrible discord. When clear of the mountains, we entered upon a barren heath and at length turned out of the road, crossed a stream, and came into another road—near this spot was the tomb of Solomon's mother. Many of the muleteers and others, instead of following us, continued along the main road to a village sixteen miles out of their way before they found their mistake.—Passed a ruin called pai joo; saw several encampments of Eils, with their black tents, and arrived at Murghab early in the morning after riding four parasangs. Our tents occupied a fine meadow, near the castle, which is now converted into dwellings.

کازیان منزل ۱۶ KAZIAN.—*Stage Sixteenth.*

17th.—Left Murghab about midnight in a northerly direction, and, after a short ride, began to cross a succession of hills by a very rough road. The night was pleasant and clear. We descended the mountain about sun-rise, and entered the cold regions in the valley of Khonkhareh: turned to the left across the plain, passed the caravansary, crossed the river by a three-arched bridge, kept an easterly course for some time, then turned out of the road due north over a chain of hills, passed the ruins of the castle of Beheram Goor, on the summit of a rock, and arrived at Kazian about eight o'clock, after a journey of six parasangs.

This place being situated in the cold regions, the corn appeared green, and the nightingales and thrushes were in full song, though the crops were gathered, and the singing birds had deserted the groves in the country we had just left.

دلي نظر منزل ۱۷ DALI-NAZAR.—*Stage Seventeenth.*

18th.—Quitted Kazian about one o'clock in the morning, the road leading nearly north through a level country; at day-break passed through a *kishlok* village, the inhabitants being out with their flocks for the summer season; and about six miles farther an arch, part of a ruin called the tower of Ali, two castles in ruins near it, and arrived in our encampment near Dali-nazar to breakfast. A little beyond this place is a fine

SIENA.

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Drawn from Nature by W. Price.

Printed by P. Semoneau.

KAMEEN.

MURGHAH.

DALI-NAZAR

Printed by A. Aglio 38 Newman Street Oxford Street.

YAZDEKHAS.

Printed by A. Aglio, 36, Newman St.

MAKSOODBEG.

spring, and the mark of a horse-shoe, which the people pretend is the print of Mohammed's horse on some marvellous occasion.

اقلید منزل ۱۸ EKLEED.—*Stage Eighteenth.*

19th.—Left the camp at Dalinazar, and travelled along the plain till morning dawned when we began to ascend the mountains; and as the rays of the rising sun broke in between the stupendous rocks, the effects were indescribably beautiful. The greater part of the stone appeared to be hard granite, but I thought I observed some marble and some that was streaked with black and white. The descent was by a continued steep during several hours, at the base of which was a level spot leading to another descent into the plain, which had a remarkable appearance from its being covered with insulated hills resembling waves on the ocean, with the town of Ekleed in the distance. We continued about two parasangs across the plain, rode through the town, and found our tents in a pleasant spot a little beyond. The ladies appeared in the streets in great numbers without veils; their complexions were much fairer than any we had seen in Persia, and the people in general were civil.—The length of this stage was eight parasangs or about thirty miles.

20th.—In order to rest the cattle this was a halting day, which was the more agreeable as we were in a temperate atmosphere. There was a great variety of fruit in the gardens and orchards bending the branches of luxuriant trees, while other trees were only coming into blossom. The grain, too, and other things, according to their more or less advanced state, at the same time, and in the same field, displayed different seasons; on one spot was wheat just sprung, on another it was coming into ear, and in an adjoining part it was fit for the sickle. The notes of the blackbird reminded me of Old England, and the warblings of smaller birds kept up a constant melody. During the day, however, there came on a violent tornado, and some of our tents were blown down in an instant—the sand that it carried with it resembling a pillar that reached the clouds.

ابادہ منزل ۱۹ ABADEH.—*Stage Nineteenth.*

21st.—Set out soon after midnight, and after crossing a hill reached a desert plain. The soil was a sort of gravel, the road broad, and in its natural state level. On both sides as we passed there appeared several villages, and our halting place was near the ruins of Abadeh, once a large city, but now nearly deserted. The male part of the population came to meet the Embassy, and the women and children lined the battlements to witness its arrival.—the length of this stage was six parasangs.

شولگستان منزل ۲۰ SHOOLGASTAN.—*Stage Twentieth.*

22d.—We were called up about one o'clock in the morning; but an order having been given for all the muleteers and other persons having charge of baggage to collect in a body, provided with fire-arms, to guard against the attacks of the bands of robbers who infest this part of the country, it was two o'clock before we set off, continuing along the middle of the plain in a northerly course. There was nothing to be seen growing except a little furze here and there, with now and then a weed resembling a long cabbage stalk. Several Eliot encampments appeared as we passed along, with no other objects on either side but a chain of mountains, while in front our view

extended to the distant horizon. Having travelled about five parasangs, we reached Shoolgastan and encamped for the day on the north side of it.

یازدہ خواص منزل ۲۱ YAZDEHKHAS.—*Stage Twenty-first.*

23d.—About one o'clock in the morning all persons attached to the Embassy collected in a body as before, and leaving Shoolgastan kept along the middle of the plain, escorted by some Persian troops in addition to our own guard. The course was rather westerly till we reached the bed of a river that divides the province of Fars from Irak, where we encamped by the side of the summer stream that flows in the middle under the castle of Yazdehkhas, having that and the ruins of the old town on the west bank, and the caravansary on the east.—The distance from the last stage is five parasangs.

The castle is said to be very ancient, and since the town has gone to decay, the inhabitants have taken up their residence within it. It is built upon one of the cliffs that confine the bed of the river, the rock being excavated from the top down to the hollow beneath; and what is remarkable, the excavated part of the castle serves as a kind of bazaar, one story above another, till one reaches that which is even with the upper ground, where horses, mules, &c. pass to and fro over the heads of the others.

مقصود بگ منزل ۲۲ MAKSOOD BEG.—*Stage Twenty-second.*

24th.—Soon after midnight we ascended the cliff and travelled along the plain.—About five o'clock passed through the ruins of

امنابادا AMINABAD,

once a large populous town but now deserted. There is still a caravansary standing, and some peasants have erected a few huts near it, forming a small village, detached from the old town;—passed the village of Desborjan at a distance, and arrived soon after seven at the village of Maksood Beg, joining another called Fathabad, near an old caravansary, where we found our tents; our course was nearly north.—The distance from the last stage was five parasangs.

The most striking object of this stage was a Kaftar-khaneh or pigeon-house. Soon after our arrival, we heard of the death of one of our artillery-men, and attended his funeral in the evening—Sir Gore performed the funeral service. No Persians were suffered to see the spot where he was buried because it was suspected they might disturb the corpse, as being that of a Christian.

قمشہ منزل ۲۳ KOMSHA.—*Stage Twenty-third.*

25th.—Set out about two o'clock in the morning in a northerly course, at the foot of a chain of rocks on the right: passed the village of Dahakie on the left about five o'clock, and soon after the villages of Subsalar, Sarafores, and several others, all to the left. Before we reached the end of the stage we were met by Abu'l Hasan Khan (late ambassador to England), in capacity of Mehmandar, who conducted us to the camp under the walls of Komsha.—The length of this stage is four parasangs.

26th.—We remained this day in order to give the cattle rest. Komsha is inclosed within a wall flanked with round towers, with gates on each side. The Bazaar is tole-

rably commodious, but there is nothing particular to attract the notice of the traveller except the pigeon-houses, which rise above the other buildings like so many towers, and besides those in the town, there are many scattered over the country. The mountains that bound the plain are very lofty, and give a grandeur to the town; and as it required a little elevation to see it to advantage, I made a sketch of it from the Poozeh mountain.

میار منزل ۲۴ MAYAR.—*Stage Twenty-fourth.*

27th.—Set off again about midnight, passed the village of Poodoon, near which is the tomb of Shahrezeh, very conspicuous at Komsha. There was no particular attraction by the way: the same chains of mountains that we had seen for several stages still remained in sight. The road leading north by east, we arrived early in the morning at the caravansary of Mayar, and found our tents in a field adjoining. This place being distant from Komsha five parasangs. There were several plantations of cotton and of the castor plant, belonging to itinerant farmers,—the town was deserted and in ruins. It appeared, from the number of walls and foundations, to have been of considerable extent, but we saw no inhabitants in it.

اصفهانک منزل ۲۵ ISFAHANEK.—*Stage Twenty-fifth.*

Left Mayar at the usual hour of midnight, cleared the pass of the mountains, saw an old caravansary about four miles off, and seven miles further crossed the mountain by roads winding out of one plain into another. The surface of the latter was incrusted with salt and saltpetre, the horses sinking into it to their fetlocks like snow. We started several antelopes, saw many hares and partridges, and arrived at the village of Isfahanek early in the morning, where we found our tents, after a ride of seven parasangs.

اصفهان منزل ۲۶ ISPAHAN.—*Stage Twenty-sixth.*

29th.—About five o'clock the palanquin-bearers set out with Lady and Miss Ouseley, attended by Dr. Sharpe and Sir Wm. Ouseley, in order to escape the throngs of people from the city at a later hour. It was near seven before Sir Gore left the camp at Isfahanek, by which time the road was lined with spectators. The Embassy was conducted to the garden of Saadetabad, preceded by music, &c. as on former occasions. The palace of Haftdast was appropriated to the use of Sir Gore, and the pavilion of Nemek-dan for the suite; but the rooms being very dirty, I desired my faroshes to pitch my tent in the shade of a large tree. The tent was no sooner up than others took the hint, and all occupied tents in preference to the house apartments.

The garden of Saadetabad is on the southern bank of the Zendehrood, and affords several fine views. The dining-hall is almost close to the river side, and is open for the sake of air, with a flat roof supported by rows of pillars, through which is seen the palace of Haftdast. The puli choop, which serves as an aqueduct across the river, and the bridge chaur baugh beyond it, as represented in the view, are objects deserving attention.

30th.—Rode through the city to the gate Derdasht; the gatekeeper attempted to interrupt my passage, saying he had a strict charge from his master to suffer no Englishman to pass through. I took his name, and represented the circumstance to Sir

Gore, who informed the governor. A summons was issued to the gatekeepers to appear and answer for their conduct; but the aggressor had taken to flight in order to escape punishment. The case, however, caused much conversation, and it had the effect of making all classes shew us respect ever after.

August 1st.—Rode through several gates of the city, and found all the gatekeepers and other people remarkably civil.

About the beginning of September there was an apprehension among the Persians that Asab Khan, a rebel chief of the Bakhtiari tribe, might attempt to plunder our depôt, having posted himself with his gang within a short distance of Ispahan; and during several days there was a constant firing, by way of signals, among the Persian soldiery.

Ispahan, in the eyes of a European, has, for the most part, a wretched appearance, owing to the vast number of mud-built ruins which present themselves in every quarter; and with the exceptions of the royal palaces, and some of the mosques, there is but little to please the sight. The villages round have been cruelly desolated by the Afghans who, some years ago, made inroads, and brought destruction with them. Julfa, the quarter allotted to the Christian community, has also been pillaged in its turn. This was once a populous and flourishing place; but being robbed and persecuted by the government, most of the rich inhabitants have sought shelter in other countries. One of the churches is magnificently decorated with scriptural paintings and other ornaments, and another, which is the church of females, is very handsome: none but females are admitted into it, and the service is performed by priestesses, according to the rites of the Armenian church, the greater part of the people being of that sect. There is also a chapel and convent of the Dominican order, of the church of Rome; the congregation is small, and Father Joseph, an Italian, the only clergyman, who had officiated there eighteen years. It was curious sometimes to meet there (as it is customary for the congregation to assemble in the cloisters before and after the church service) people of all nations, forming a second Babel—I once heard more than a dozen languages spoken by the visitants.

There are three bridges, besides the puli choop, across the Zendehrood; two of which connect the famous gardens called chaur baugh or the four gardens, formed by Shah Abbas: they are planted with rows of chenar trees on each side, and have pavilions at certain points richly ornamented. A large oblong square, called Meidan, is in front of one of the palaces where the king occasionally sits to witness a variety of humorous scenes: from the top of this edifice I made a panoramic view of the city. There are other palaces near it connected by walls and gardens. The palace of Hasht Behesht, or the Eight Heavens, is that where the ladies occupied a part; and that of Chehel Sitoon, or the Forty Pillars, has its pillars covered with looking glass inlaid in small pieces.

The college of Maderi Shah is a handsome domed building, covered with glazed bricks and tiles, but falling to decay. The royal mosque, at the south end of the Maidan, is also a fine building, and the towers of other mosques afford some variety in the general view, aided by the mountain Sofa, on which stands the ancient ruin of the palace of Shapoor. It would occupy too much time to describe all the views I made during our residence at the Persian capital. A few of them, with their names, will give some idea of the subjects:—

The mint; palace of Hazar Jereeb; village of Sharistan; Takhti Poolat; Ferosh

ISFAHANEK.

S. Vowler Bishop

NATIONAL LIBRARY OF THE WORKS OF MAN ATLANTIC

SAADETABAD.

Drawn from Nature by Wm Price.

Printed by P. Sinnman.

THE ROYAL PALACE AND MEIDAN AT ISPAHAN.

GAZA

Khanehi Shah; palace of Joon-numah; pavilion of Nemekdan; Shatter's tomb, with a north view of Ispahan; Dominican convent; mosque of Baba Sookhteh; Derdasht; ruins of Madrisch; bridge of Khajoo; mill at Takhti pulat; tower of Khojeh Alem; tower of Ali; ruins of the palace of Farabad; close view of Takhti Rustam, a ruin on the summit of the mountain; Atesh-gadah, or fire temple; Chaur-baugh; gate of the Chaur-baugh; south view of Ispahan; village of Dark; Hoseinabad; gate of Seid-ahmedia; Julfa; Sadekabad; &c.

Oct. 12th.—An express arrived from Constantinople bringing despatches from England. Sir Gore had an interview with the minister, Amiunddowlah, relative to our departure.

14th.—Quitted the garden of Saadetabad, passed through the city, and entered a set of tents pitched on a part of the plain called Koshik-khaneh, a little way beyond the north gate, in order to be ready for the march: but, being the month of Ramadan, the mussulman fast, the Persians had no inclination to travel; we therefore remained there till the fast was over. The air on this side was some degrees colder than it was in our last quarter. The atmosphere of this place is remarkably clear, on which account the comet, which was called by the Persians Sitarai-dumbal, or the tailed star, appeared every night for a considerable time with the most brilliant lustre.

The following history of Ispahan is quoted from the Nezhet Ulkeloob, a work of great celebrity in Persia:—

اصفهان

در اصل چهار دیه بود گران و کوشک و جوباره و دردشت با چند مزرعه طهمورث پیشدادي وچند جمشید و ذوالقرنین ساخته بودند و چون اول کیانیان آنرا دار الملك ساختند و کثرت مردم آنجا حاصل شد بر بیرون دیهها عمارت کردند بتدریج با هم پیوسته گشت شهري بزرك شد رکن الدوله حسن آنرا بارو کشید و دورباروش یکهزار قدم طالع عمارتش برج قوس هواي آن معتدلست در زمستان و تابستان زلزله و بارندگي و صاعقه که موجب خرابي باشد در او کمتر اتفاق افتد خاکش مرده را دیر پوشاند و زیراند در او بیماري مزمن کمتر بود آب زنده رود درجانب قبله بر ظاهر شهر میگذرد و آب چاهش پنج شش گزي بود وباساني باب رود و نزدیك و غله وصیفي نیکو آمد و میوهاي آن بغایت نیکوست وبي نهایت خوبست بتخصیص سیب وبه و امرود و ملیجي و حسیني و زرد آلو و خربزه اش تمام شیرینست ومیوهاي آنجا تا هند و روم میبرند و علفزارهاي خوب دارد ومدارس و خوانق و ابواب خیر بسیار از آنجمله

گنبدي که خوابگاه سلطان محمد سلجوقي است سنگي بوزن دو هزار من که مهتر بتان هند بود از سلطان آنرا بر آمروارید باز میخریدند نفروخت بیاورد ناموس دین را در آستانهٔ آن مدرسه بردور افکند مردمان آنجا سفید چهره و مردانه باشند اکثر شافعي مذهب

"Ispahan was originally four villages in the fields of Tabnuras Peeshdadi; they were called Garan, Koshik, Jowbareh, and Derdasht. These, with some others, built by Jemsheed and Alexander the Great, became the royal seat of the first Kaianian Emperors: many people settled there and built houses near the surrounding villages, which by degrees joined each other, and at length formed a vast city, which was afterwards walled by Rukunddowlah Hasan, a thousand paces beyond the buildings, with watch towers for the use of archers. The air is temperate both summer and winter; violent earthquakes and tempests are seldom experienced; its inhabitants are long-lived, and it is seldom subject to sickness of long duration. The Zendehrood flows within sight on the south side of it; its springs are about five or six gaz deep, and being near the river, it is well supplied with water. It produces corn and fruit so superior in quality as not to be equalled. In short, its apples, quinces, pears, plums, melons, &c. have the highest flavour. Its fruit is carried into India and Greece—it is surrounded with fine meadows. Its colleges, caravansaries, gates, and other structures are superb, and a dome, under which Sultan Mohammed, the Seljook, reposes, has one stone that weighs 2000 mans (near eight tons). This was the principal idol of India, taken from the Sultan of that country. He wished to have redeemed it; the victor, however, not being willing to part with it brought it away: but as it affected the reputation of the true faith, it was removed from the threshold to an obscure part of the college.

"The inhabitants are fair and courageous; they are for the most part of the sect of Shafai Mezheb."

گز منزل ۲۷ GAZ.—*Stage Twenty-seventh.*

21st.—Pursued our journey at break of day: the road was intersected by a great number of kenauts or aqueducts, and many cross roads. Saw several large fields of melons near Sadekabad, and halted for the day near the caravansary of Gaz, distant from Ispahan three parasangs.

منورچه خور منزل ۲۸ MOORCHEH-KHOOR.—*Stage Twenty-eighth.*

22nd.—Started again at dawn of day; it was a hard frost, but as the sun proceeded in his course, it became extremely hot. When gone about two parasangs, passed the caravansary and hamlet of Aghaler, chiefly in ruins, and about two parasangs further, crossed a line of rocks that bound the plain in which Ispahan is situated, entered another plain, passed the caravansary of Kheirabad, the ruins of another, and about a parasang from the last spot reached Moorcheh-khoor, a neat looking village, part of which lies in ruins. A little beyond was the caravansary of Robarti Khan, under repair; we then crossed a little brook, full of fish, by a ruin, some arches of which were standing, and entered our camp.—The length of this stage was six parasangs. The mountain Sofa, near

Ispahan, bore south 15° east at the rocks that divide the plain, which brings our course nearly north.

۲۹ اقا کمال پایین منزل LOWER AKAKAMAL.—*Stage Twenty-ninth.*

23rd.—Left the camp soon after five o'clock in the morning, kept along the plain, which was quite a desert, having neither tree, brook, nor any object besides a chain of barren mountains on each side, till we reached the caravansary of the Lower Akakamal, where we encamped for the day near a rivulet: this caravansary was also under repair, with many others, by order of Aminuddowlah.—The distance from Moorcheh-khoor is four parasangs: course N. N. W.

۳۰ اقا کمال بالا منزل UPPER AKAKAMAL.—*Stage Thirtieth.*

24th.—Set off again between five and six in the morning; the road led along the middle of the plain, and, being a sharp frost, the Persians appeared to feel the cold very sensibly, though to me it felt pleasant: it was quite amusing to see the grotesque appearance of some of them wrapt in cow skins, and other fantastic clothings over head and shoulders. When we had gone about two parasangs, we reached the hills that communicate with the mountains; travelled some miles over uneven ground, and arrived at Upper Akakamal, distant from the last stage thirteen English miles, about eight o'clock. There being no town nor village near, provisions had been sent from a considerable distance to the two last stages—there are some willow trees round the caravansary, but the country is perfectly barren elsewhere.

۳۱ کرود منزل KOROOD.—*Stage Thirty-first.*

Started at half-past five in the morning; passed the new caravansary which our Mehmandar had occupied the night before: crossed a little stream frozen over with a thick ice, and traversed several hills that connect with the mountains.—The face of the country assumed a new character; the hills had a mixture of white and yellow, owing to quantities of saltpetre and sulphur lying on their surface—arrived at Korood about eight o'clock, distant from the last stage four parasangs: course N. E.

۳۲ گبر آباد منزل GUEBER-ABAD.—*Stage Thirty-second.*

26th.—Left Korood about six in the morning down a steep road, and passed through the village of Lower Korood, at the foot of the mountain; followed the course of a rivulet that meanders most of the way between a double range of mountains, beautified on the margin with lofty trees and evergreen shrubs: passed the Vival hill; came to the bed of a river, which had a dam or bar across to preserve its water, but being dry, a slime was seen on its banks level with the dam; and here we descended a kotil into a hollow, accompanied by another small stream; passed the caravansary, and halted at the ruins of Gueber-abad a little beyond. The name implies, the abode of fire-worshippers.—There were some foundations of brick and stone buildings on a rock, which probably had been a fire-temple; the houses had been built with sun-dried brick, but no inhabitants were left.—The distance from the last stage is three parasangs; the road though winding inclined to the north.

۳۳ کاشان منزل KASHAN.—*Stage Thirty-third.*

27th.—Left Gueber-abad about five in the morning, and after descending a hill we arrived at the plain of Kashan, and at the same time entered the warm regions, having the city of Kashan within sight most of the way, with a vast expanse of flat country before us, without a tree to be seen till we approached the city, where a row of young trees had been lately planted on each side of the high road. We were met as usual by the inhabitants, who lined the road for a considerable distance, and conducted to the royal gardens on the northern side, whence we proceeded to our tents, which were pitched under the outer walls, three parasangs distant from Gueber-abad, about N. by W.

28th.—Set out in parties to the Village of Feen, about five miles to the west, under a chain of lofty mountains, where a great many corn mills were at work, and much cane growing, which is reckoned of superior quality, and sent to all parts of the country.—Near this place stands the palace of Shooter Gooloo, a neat building, surrounded by pleasant gardens. We were introduced to Mirza Aja Malek Mohammed, who had the care of it, and who very politely conducted us over the royal apartments, and explained whatever he considered worthy of remark. In the first two rooms hung the portraits of the Shah and of nearly thirty of his sons, to whom the painter had given but one face and one expression of countenance; the only visible difference between the Shah and his sons consisted in the father having a longer beard. In most of the rooms of the ground floor were marble cisterns with a great number of gold and silver fish floating in remarkably clear water. Upon the terrace of the building was a sort of varanda, in which the Shah usually sleeps for the sake of the cool breezes; it commands a very beautiful and extensive view of Kashan and the surrounding plain. The grand saloon in which his Majesty usually holds levees was covered with a cupola richly ornamented with blue and gold lackered work, with many sorts of birds of rich plumage in each compartment. In another part of the palace many artists were at work painting the walls and ceiling of some elegant apartments, and a great many variegated lamps were hung against the walls in front, forming various devices, to be lighted up the evening of the Shah's arrival.

We returned to the city by a different road, and perceived few or no ruins by the way, most of the buildings being very fair and full of inhabitants both within and without the city. The streets and bazaar seemed crowded with people of all descriptions, particularly those engaged in the silk trade—the coppersmiths also carry on an extensive trade.

A stately building called Madrischi Shah, or the Royal College, was nearly finished, and is much adorned with fancy work; it consists of a spacious dome with sets of rooms for the various students. Among other structures are the college of Khojehtaj-uddeen, Machadi Jouna, or Chief Mosque, Tower of Zein-uddeen, Imam-zadeh of Hasan, son of Moosa, Mosques of Khojeh Ahmed, Sultan Meer Ahmed, and a few others of less note. Several lofty buildings, as badgeers, and yakhchaus or ice-houses, are dispersed about, which have much the appearance of ancient structures, and which some travellers have supposed to be temples, for want of knowing the proper use of them.

This city has many caravansaries, but the most magnificent one is the Royal Caravansary, the ornaments of which are similar to those of the Royal College.

EDINBURGH.

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KÀNEAN.

NASIRABAD.

ROM.

Kashan, according to Persian tradition, was founded by Zebideh Khatoon, wife of Haroon Arrasheed, when the sun entered Virgo.

٣٤ منزل ناصرآباد NASIRABAD.—*Stage Thirty-fourth.*

31st.—Left Kashan soon after six in the morning along a broad road in the plain. After riding about five miles we passed the village of Nooshabad, a neat-built place, a little to the right, and soon after an old caravansary, also to the right, with here and there a village lying under the mountains to the left; when we reached the village of

علي آباد ALIABAD,

several people sat smoking their kalians in the niches of a little Imamzadeh that stood by the road side; a little further we came opposite the village of Yazdeh, lying to the left, beyond which stood the village and caravansary of Nasirabad, where we remained in our tents for the rest of the day; the weather being very hot, and as we were near the high road, we had much dust from the passing of a caravan from Teheran to Kashan. —Course N. by W.: distance from Kashan three parasangs.

٣٥ منزل سنسن SENSEN.—*Stage Thirty-fifth.*

Nov. 1st.—We continued our journey along the plain, with the chain of mountains on our left spotted over with villages which it was difficult to distinguish from the mountain strata: met a caravan on its way from Cazwin to Shiraz, arrived at the ruins of Sensen about nine o'clock in the morning, and encamped near the caravansary; a quantity of curious cane was growing in a field near it.—On examining the compass I found we had come in a course of N. N. W. and three parasangs from the last stage.

٣٦ منزل پسنگون PASANGOON.—*Stage Thirty-sixth.*

2nd.—Set out again a little before five, being a pleasant moon-light morning, and turning westerly, crossed the foot of the mountain at an inlet, and came to Dehi Anar, or Pomegranate Village, another deserted place, without any sign of pomegranate trees. Here the brows of the mountains began to appear of a yellow tint, from the quantity of sulphur which covered them.—Passed a ruin near a cluster of gardens watered by a small stream, and having gone about four parasangs, saw the caravansary of Abishoor, so called from the brackishness of the water that runs just below it along the bed of a winter torrent. Thence we entered a road between the hills which led again into the plain, and halted near the caravansary of Pasangoon—having crossed an angle of the mountains, it made the road much nearer than along the flat. We found Mirza Ebrahim, Naib of Kom, waiting in the camp with a retinue to pay due honours to the Embassy. Our course upon the whole inclined to N. W. and the length of the journey of this day was six parasangs.

٣٧ منزل قوم KOM.—*Stage Thirty-seventh.*

3rd.—Started again about five in the morning along this desert plain, and after travelling about five miles, reached another ruined village called Langarood, where we met a great number of asses, laden with flour, on the way from Hamadan to Kashan. It appears somewhat remarkable that this place should be deserted, as the soil is very rich, and the gardens, which were overrun with weeds, had a very luxuriant appearance.—On our left was a continuation of the same chain of mountains seen all the way from Kashan, which now assumed many extraordinary shapes; but the most prominent feature was that of two sugar-loaf mountains that joined each other. At the foot of another mountain, of a shape similar to the former, stood the village of Khorabad, which, from the sulphureous matter with which it was nearly covered, had a very singular effect. We had a view of Kom some miles before we arrived at it, particularly the gilded dome of Masumah, which glittered at a considerable distance with great brilliancy. On reaching the suburbs we passed three Imamzadehs with small green spires. When we entered the city little was to be seen besides heaps of ruins; a vast number of females gazed at us as we passed. As soon as we had reached the gate on the opposite side of the city which joined the bridge, we crossed the river, and entered our camp almost opposite the famous Masumah.—Our course this day was nearly N. W. distance from Pasangoon four parasangs and a half.

4th.—Being fixed for a resting day, I traversed the city in all directions in hopes of discovering some curious remains in this ancient place, but could trace nothing beyond the days of Mahomet: the only structures seen were the college, which is falling to ruins; an old tower in the centre of the town, with the top broken off; a domed mosque called Shah Hamzeh; and the mosque of Sheikh Ali, son of Babavai; besides the Hadrati Masumah, a very beautiful pile, the dome of which is built with gilded bricks, which the Persians would persuade a stranger are solid gold.

٣٨ منزل پل دلاک PULI DELAK.—*Stage Thirty-eighth.*

5th.—We set out from Kom about five in the morning, in an easterly direction, till we came to a little Imamzadeh called Khaki Kharaj, built in honour of one of their saints, and with a green spire similar to those on the south side of the city; after which we turned along a road that inclined to the north-east for about four miles, when we crossed some hills of sand and slate which led again to a flat country, whence we could see our tents under a chain of rocks about two parasangs distant, and we had a good view of the Enchanted Mountain, called Koohi Talisman by some, and Gielmez Daghi by others, who use the Turkish dialect. The natives pretend that no one ever returns who is hardy enough to go up it; though it appeared to be very easy of access. I should rather suppose the real danger to arise from its being the haunt of wild beasts, which the Persians have taken for demons, for the plain itself is much infested with lions and tigers, besides reptiles. About nine o'clock we reached a salt river, the banks of which were overgrown with underwood, and which we soon after crossed by an arched bridge, called Puli Delak or the Barber's Bridge. We found on the opposite side a caravansary which served for the use of some of our people. There being no villages near, provisions had been sent on from Kom, both for ourselves and the cattle, and on account of the brackishness of the water, the sakas filled their water-skins some miles off at a fine spring for our use. The mountains near Kom bore S. W. which made our course of this day N. E.—Distance from Kom, by Persian reckoning, four parasangs, and by our perambulator, about fifteen miles.

۳۹ حوض السلطان منزل HOUZ USSULTAN.—*Stage Thirty-ninth.*

6th.—Set out again about four in the morning, and after a short ride crossed a chain of rocks, and entered the Great Salt Desert, which, from its barrenness, appeared like fresh-ploughed land in such parts as were not covered with salt, and not a blade of grass or a weed was to be seen. After riding about twelve miles, we crossed the bed of a winter torrent, and twelve more brought us to the caravansary of Houz Ussultan, —so called from a large reservoir near it that receives water in winter, which it holds all the summer for the use of travellers—where we rested for the day. This Houz or reservoir is built with a dome, like that of a mosque, with steps to go down to the water; the sides are covered with brick and cement, and it resembles a large well: the circumference of it is about sixty-six yards. It is very deep, and being the only fresh water found for more than twenty miles, it is curious to see the flocks of birds which are constantly hovering about the place; even the wild beasts come, sometimes by day, but in larger numbers by night, to quench their thirst. This part of the desert is covered with stones impregnated with sulphur, and a sort of lava, which appears to have been formerly disgorged from the bowels of the earth; it is of a purple colour, containing white particles, is very hard and beautiful, and would probably receive a fine polish.—Course N. by E. Our provisions had been sent on here as to the last place—the distance from Puli Delak is six parasangs.

۴۰ کنارگیر منزل KANARGEER.—*Stage Fortieth.*

7th.—We left this dreary encampment at four o'clock in the morning, and travelled by moon-light for several miles; then passed over some little hills, and afterwards flat ground which led to the mountains, which we crossed, and came into a valley called Malakalmooti Dara, or the Angel of Death of Darius, where it is said that monarch met his fate. When we had passed through this valley, and over some hills encrusted with salt and sand, we soon after found a better soil, covered with herbage. At length we came to some little streams of fresh water, crossed them, and passed the village of

زیون ZEEOON,

inhabited chiefly by banditti. A little further, we arrived at the village of Kanargeer, forded the river near the caravansary, and rested in our tents upon its banks during the heat of the day. This river flows from Karaj, over beds of salt, and what is very singular, the water is remarkably fresh and good. In the course of the day came on some violent tufauns, which filled the air with clouds of sand and dust, and it was sometimes difficult to keep our tents standing. According to the compass we came in a direction of N. N. E. from the last stage—distance six parasangs, Persian reckoning, and near twenty-five miles by the perambulator.

۴۱ کریز منزل KAREEZ.—*Stage Forty-first.*

8th.—Set out about half-past five in the morning, crossed the mountains, and entered the grassy plain in which Tehiran is situated, where many flocks and herds were at pasture. After a ride of a few miles, we looked at the village of Kareez,

in order to be ready to enter the court capital next day. The course of this day's journey was about N. N. E.—distance from Kanargeer four parasangs.

۴۲ طهران منزل TEHIRAN.—*Stage Forty-second.*

9th.—The night had been very cold: the palanquin-bearers set off with Lady Ouseley about six in the morning during a hard frost which was severely felt by those Indians. The Embassy left about ten o'clock, by which time the day had set in very hot. When arrived within about four miles of Tehiran the officers of state were waiting in a tent to do the honours and welcome the Ambassador; horsemen were ranged on each side of the tent forming a semi-circle, and the Embassy having proceeded up the middle were received with the greatest honours, according to Persian etiquette, by order of the Shah. After taking some refreshments, we all set off in a body for Tehiran, where we arrived about one o'clock, and were conducted to the house of Aminuddowlah, one of the ministers, to remain there till a house was finished which the Shah had intended for us.—Distant from Kareez three parasangs.

10th to 14th.—After our arrival at the seat of the Persian Court many of the servants belonging to the camp were paid off and discharged; and most of the useless horses were sold.

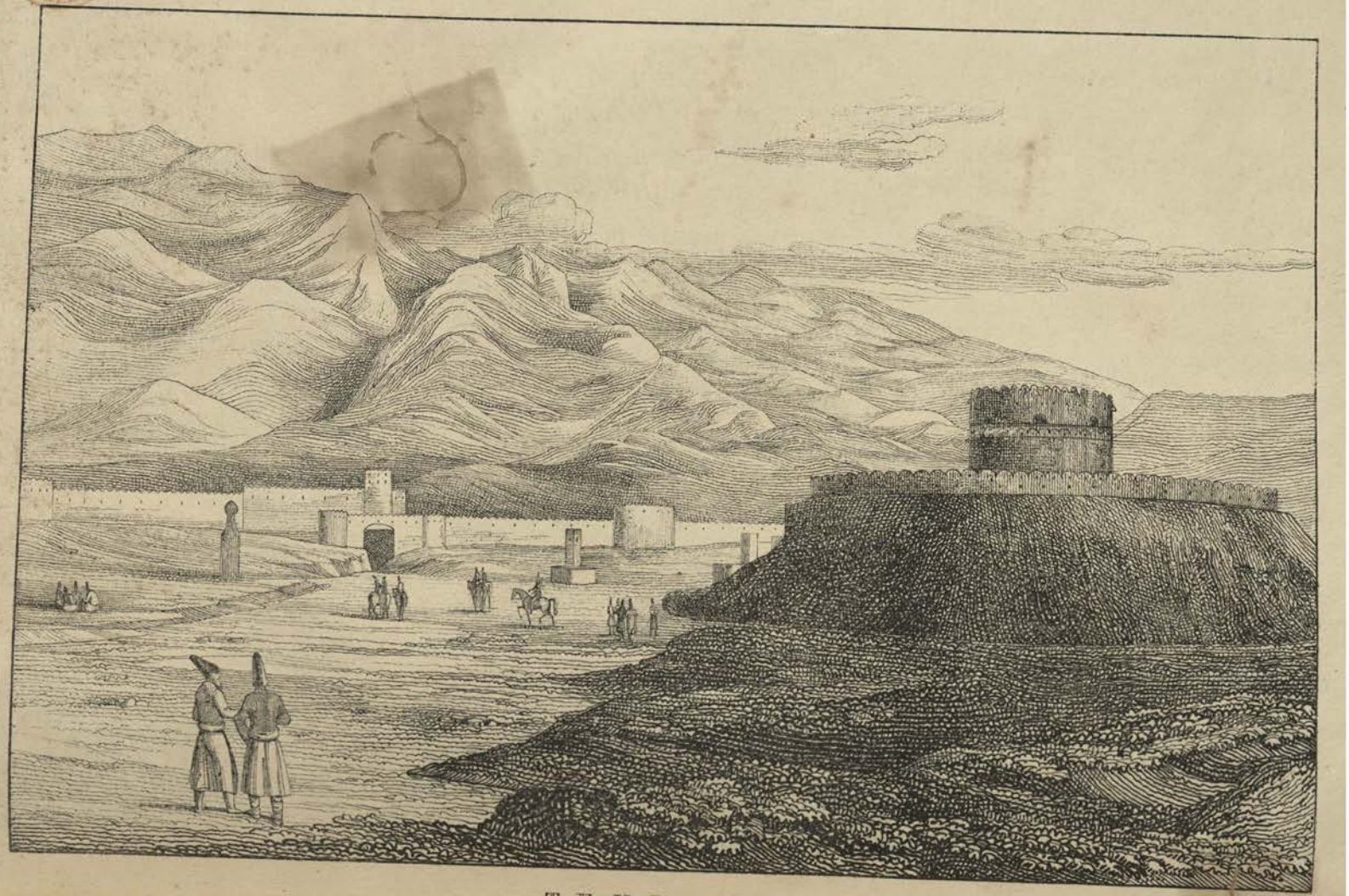
15th.—Some difficulties arose respecting Sir Gore's first visit to the king; after several objections on both sides, it was decided that his Excellency should wait upon his Persian Majesty attended by his suite. This plan, however, the Persians found some pretext for altering, and new difficulties were occasioned by the king's intimation that he wished Sir Gore to come alone; for as the presents were to accompany him, there could be no witness that they were delivered to the king if the Ambassador went to the audience unattended; on this account Sir Gore requested that Mr. Morier might accompany him, to which at length his majesty assented. Soon after, Sir Gore, attended by Mr. Morier, repaired to the palace, and was graciously received by his majesty, who was much pleased with the presents, and expressed himself happy in having Sir Gore at his court.

After some conversation, Sir Gore delivered a ring which was sent as a present in its case, into the king's own hand, and not upon a silver tray, as is customary on those occasions. This honour was expected because Mirza Abu'l Hasan had insisted upon delivering his letter into the hands of our own gracious sovereign. The Shah also allowed him to sit five or six yards nearer his person than any former Ambassador had been allowed to do.

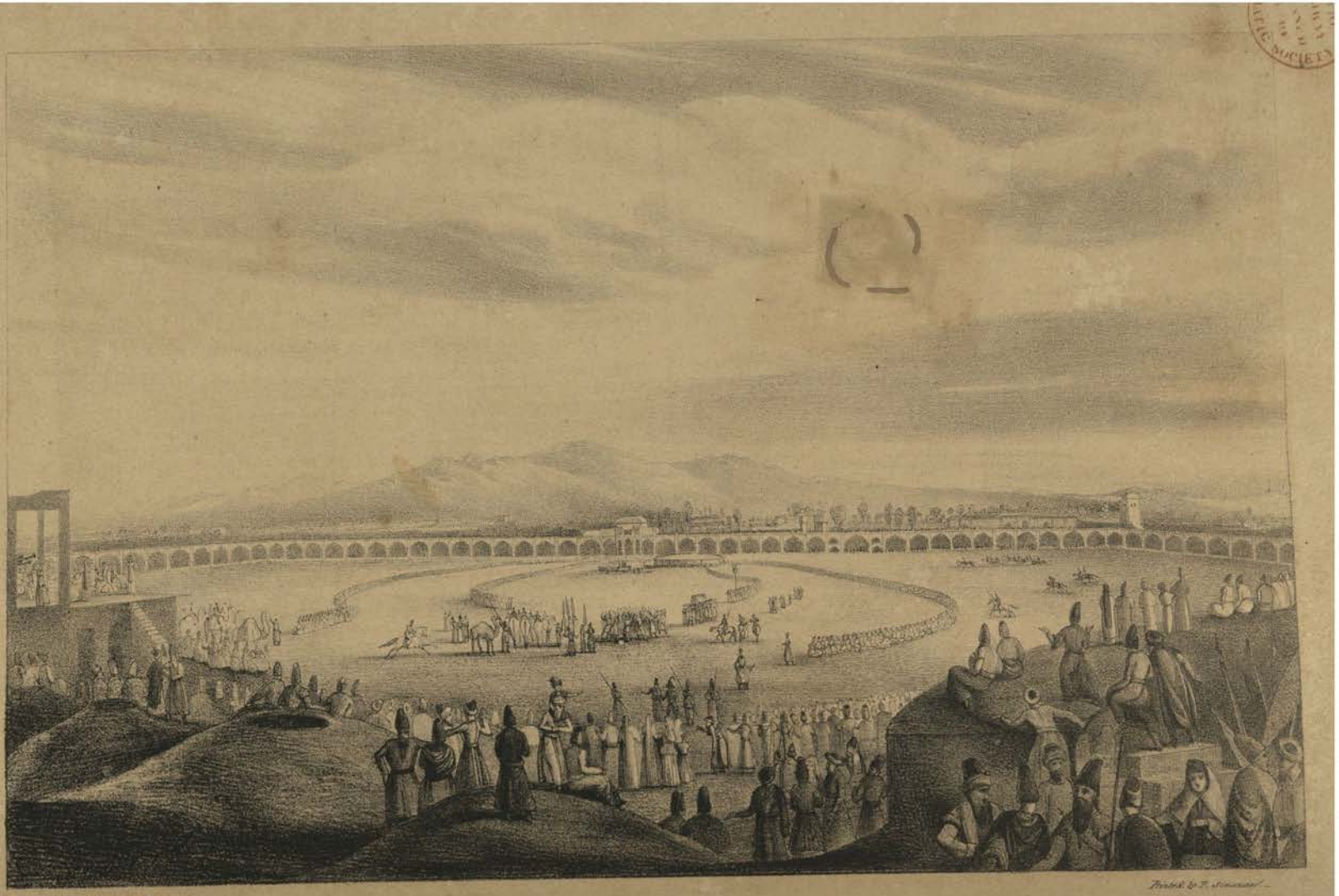
The name of his Persian majesty is Fatch Ali; his will is the law. He has generally three ministers, is above the middle age, has a great number of wives, and about sixty sons and daughters. He generally dresses plain, but on court days he is covered with jewels. His grandfather was the first of his dynasty; he seized the reins of government at a time when the nation was convulsed by internal commotions; he was of the Kajar tribe, and came from Azerbijan—the Kajars inhabit great part of the country between Tehiran and the Caspian Sea. The court was formerly held at Ispahan; but the Kajars not feeling perfect security so far from their own province, thought proper to remove it to Tehiran, whence should any disturbance occur, the king would soon be in the midst of his own tribe.

Tehiran is a walled town about four miles in circumference, and very populous from September to May, but during the summer months it is nearly deserted, the heat being

RECEPTION of the EMBASSY, near TEHIRAN.



TEHIRAN.



Drawn from Nature by W. Price.

Printed by T. Stamper.

THE ROOZI-KATLE OR DAY OF MARTYRDOM.

insupportable. Many of the inhabitants encamp at Shemeran, some way up the Alborz mountains, about six miles from the town, and others stroll about the country, according as their occupations lead them. Several of the king's sons are governors of different provinces, but it is generally thought that Abbas Mirza, governor of Tabriz, will succeed to the throne. His majesty has one palace in the town, and some gardens, with pavilions in them, just without the gates. In the garden of Dilgoshai stands a pavilion where, in a large picture, are seen portraits of the following characters, nearly as large as the life:—Malcolm Sahib (General Malcolm); Sarjee (a corruption of some English name); Noorooz Khan; Mister John (Sir Harford Jones); Hajee Mohammed Hosein Khan Marvee; Mirza Sheffi; Aminuddowlah; Mirza Abdulwahab; Seid Abdulwahab (the Turkish envoy); Effendi Bagdad.

Dec. 2nd.—Aminuddowlah paid a morning visit to Sir Gore, and invited him to his house to meet Mirza Sheffi, the prime minister.—Mirza Sheffi had said Sir Gore should not see the king till he had paid him the first visit. His Excellency, however, visited the king, and determined not to wait on Mirza Sheffi till he had paid him (Sir Gore) the first visit; both being determined, Aminuddowlah planned this meeting in order to bring them together and make them friends.

27th.—The feast of Sherboon was celebrated by three discharges of cannon before the Shah's palace.

28th.—Wrote a despatch to Stradford Canning, Esq. at Constantinople, and another to Jonathan Duncan, Esq. Governor of Bombay.

Jan. 1st, 1812.—Met Abu'l Hasan Khan with his train going into the presence of his majesty. He stopped to speak to me in broken English, which excited the admiration of his countrymen.

18th.—A great festival among the Armenians. I was invited to their place of worship, and received every mark of attention from the congregation. After certain forms of prayer, the bishop and priests read and sang by turns, and sometimes all sang togegether, and were answered by a set of choristers. A basket full of bread, in small pieces, was distributed among the congregation. A man brought a basket of wax tapers striped with green, which he sold to the people at one penny each; and at a certain part of the service each one lighted his taper and held it for some time, and when the lights were put out some carried their tapers away and some delivered them back to the man.

25th.—A grand religious celebration among the Persians, called Roozikatle, or the day of martyrdom, being kept in commemoration of Ali and his two sons; they had erected large tents in several parts of the town, some days before, for the people to assemble and weep; which many of them did, or at least pretended to do, previous to the day of martyrdom.

The Shah invited the Embassy to this annual ceremony, and ordered a tent to be pitched over some buildings adjoining the palace for the use of Sir Gore and his suite, and sat himself in an apartment contiguous. A purple tajeer (walls of a tent) was fixed nearly opposite to the palace, and inside were several men buried up to the chin, to represent the heads of the martyrs. The populace were ranged along the tops of the houses and in the square in every direction; but in front of the palace, in order to give room, two semicircles were formed, one within the other, the people sitting on their heels according to Oriental custom. The Shah made his appearance a little before noon: he sat upon a throne that was placed near the window; no person entered the apartments

but when he gave his commands—his Farosh bashee came several times to receive his orders. Soon after his majesty was seated, a beautiful vehicle was carried round the square on men's shoulders, it was called Ambarce. It was spangled all over with the most costly jewels, the front of it showed the rising sun and other devices; it was preceded by several flags highly ornamented, and a row of Kajars (the king's own tribe) stood on each side of the gate at the entrance of the square, and in front of the palace. Then came a set of men, naked about the shoulders, with small caps like a patch on the crown of the head, a round piece of wood in each hand, dancing like morris-dancers round a ring, and beating the pieces of wood together, twice below and once over their heads. The same dance was kept up by a vast number of Kajars, dressed in their common habit, and those who did not dance struck their bare breasts to the time of the clappers.

The next exhibition was what is termed *Took*. It resembled a three-pronged fork with several devices round it in silk and precious stones; it was carried round the square followed by streamers; and each one being anxious to see, the populace began to close in, when the men, whose business it was to keep order, began to thrash the intruders with clubs and sticks in a most unmerciful manner, till they had driven them to a proper distance; but instead of moving again into semicircles, they formed into a regular square, leaving only a space opposite the Nokora khanah or music-hall. A band of musicians came next, dressed in rich coloured vests and crimson caps; they were mounted on camels, richly caparisoned in trappings of scarlet and gold. These were followed by a set of singers on horseback—the leader of them was Imam Hosein, who wore a green turban. A platform was erected in front of the palace, on which the singers stood, with songs in their hands written on blue paper; sometimes they sang solos, and sometimes accompaniments. Then came the daughters of Imam Hosein, about ten in number, dressed in purple vestments and scarlet veils, with scimitars in their hands, and chorussed to the songs.

When the singing was over, several horsemen, dressed in armour, entered; they were accoutred with swords and shields, and commenced a sham fight: the populace at this instant began to shower a volley of stones upon them, in memory of Ali's being stoned to death. The vocal and instrumental music struck up afresh, and a second sham fight began. The tajeer was knocked down to shew the heads of the men whose bodies were buried in the ground, which ended the show.

Several incidents recorded in history were displayed: such as a man leaving his wife to go to battle; a horse shot by the enemy with arrows stuck all over him, &c. The horsemen represent the [illegible] of Yesid, who attacked and slaughtered the Imams Hasan and Hosein. It fell to the lot of some Russian prisoners to perform this part, and several of them got severely wounded by the stones thrown at them.

On returning home, Dr. Sharpe had his horse struck by two servants clearing the way for their master, who was cousin to the king. This circumstance caused high words between Abu'l Hasan Khan and the master of the servants; Sir Gore interfered, and wrote to Mirza Sheffi to acquaint him with the insult.

26th.—The two servants were bastinadoed in front of Sir Gore's house.

30th.—Abu'l Hasan Khan having suffered some reproach to escape him which involved the father of the king's cousin during the altercation the other day, it was laid before the king, who considered it an insult offered to himself. A cabinet council was held, and Abu'l Hasan would inevitably have lost his head if Sir Gore had not interceded in his behalf.

Feb. 1st.—Rain falling in torrents, caused many houses to give way, being built with sun-dried brick.

9th and 11th—Sir Gore had private audiences of the king and his ministers, relative to the treaty, which seemed to promise a satisfactory termination.

March 5th.—As I was returning from a ride, I met the king and his train coming from Shahabdulazeem, where he had been to perform zeearet, which is an offering of prayers and alms, at the great Imamzadeh, being the 21st of the moon Safar, which is observed by the Persians as a great holiday. Some time before the cavalcade reached the city walls, the populace had flocked to the Shahabdulazeem gate to see the Shah pass by; but he turned suddenly out of the main road, crossed some fields, and went into Tehiran by the way of the Doolab gate, much to the disappointment of a great concourse of people. His majesty had about ten running footmen before him, with plumes in their caps. Mirza Shefii rode on his right hand, and Hasan Ali Mirza on his left. Ali Shah and another prince followed abreast of each other, Aminuddowlah and Hosein Khan rode next, at the head of the king's Gholams mounted and armed, and two companies of Tofangchies or infantry marched on each side of the cavalcade.

Next day, as the Shah was going upon a hunting expedition, several droves of camels with tents were sent forward which for some time blocked up the entrance of the town. I had been riding in the plain, and as soon as I entered the gate, I perceived a crowd of men fighting with bludgeons, some had got broken heads and others broken arms. I inquired the meaning of this affray, and was informed it was the meeting of two tribes to try which was the strongest.

10th.—After taking an afternoon's ride, I returned about sun-set, when I saw the people in all parts of the town throwing old jars into the streets—some of the narrow lanes were almost blocked up with them. On inquiry, I found it was the custom to throw all the old jars away on the evenings of the first and last Tuesday of the moon Safar, and this always in a cross road, out of a superstitious notion that no good people are angry on those days, and by doing this, they are to be good-humoured all the year.

21st.—This being the day that the sun enters Aries, has been from the earliest ages considered as the commencement of the year, and is called Noorooz or New-year's day: for although the lunar year was established in Persia at the time that the Mahommedan religion was introduced, nevertheless the solar year is still used on many occasions. Therefore to commemorate the day, Noorooz is kept as a great festival all over Persia, but it is always celebrated with the greatest splendour in the presence of the king.

On this occasion his majesty sat in the same apartment as on the Roozi-katle, in order to view the show displayed in the maidani ark or royal square. A regiment of Zamboracchies (men who have the management of swivels) stood in rows with lighted matches, and several files of musqueteers were stationed in front of the palace, ready for the word of command; when given, they fired twice, which was succeeded by a discharge of cannon. Five elephants stood on one side of the square covered with rich trappings of yellow and crimson, embroidered with flowers: part of the head was covered, and from the eyes down to the end of the trunk the skin was painted to resemble the other part of the dress. A man rode on the neck of each elephant, and, notwithstanding the firing, the animals appeared quite unconcerned. When the firing was over, several khans, expert horsemen, performed feats of horsemanship, by making sudden stops and turns. The band

struck up; it consisted principally of kettle-drums, horns, and trumpets; the drummers occupied the music hall, and the trumpeters stood outside, all with their faces to the east, putting the trumpet to the mouth at the end of every stave, and taking it back again till they came to the same part.

It is customary at this festival for masters to give their servants new clothes or other presents, and labourers generally go their rounds, each one presenting an orange or some trifle for which he expects a present: rejoicings continue more or less for ten days, during which visitings take place, particularly among those of the same tribe.

27th.—A grand display of fire-works at night, and much firing in the Maidan: many rockets were let off, and several devices exhibited, one resembling a wheat-sheaf had a fine effect.

28th.—Being Tehiran races, the Shah invited the Embassy to see the sport. About seven in the morning we set out, passed through the Cazwin gate, and riding about a mile in the plain, reached the royal camp. A three-pole tent of rich crimson stuff was prepared for the reception of his majesty, who entered the plain by the Dowlat gate, near the palace. As soon as he had cleared some garden walls and was come in sight of the people who had assembled on the race course, a salute was fired by the Zamboracchies, and the procession moved on in the following order: — Several troops of Zamboracchies bearing flags, spears, &c. with the royal band sounding trumpets and beating drums, all mounted on camels or dromedaries. Three elephants, with carriages on their backs, two of which had curtains round them, and in which it was said some of the king's wives were seated, the other open and some of the princes in it. Another troop of camel-men, similar to the preceding, followed, carrying swivels, flags, &c. Then came the elephant which the king generally rode, with his majesty's carriage on his back, and in which it was expected he would arrive; but he came on horseback, contrary to his usual custom. The carriage was very splendid and open at the sides; the top was a handsome cupola supported by golden pilasters, with a projecting roof below the cupola, resembling the turret of a mosque; a crimson drapery flowed from the bottom of the carriage so as to cover the elephant about half-way down the body. The king's running footmen followed in a long train, and lastly the Shah himself mounted on a horse with gold trappings. The dress of the king was plain, and resembled the common dress of his subjects; he repaired to the tent, and seated himself on a throne; the walls of the tent were raised, in order to afford the Embassy and the people a full view of his person. A circle was formed round the tent, and we were on the south-east side of it. Several of the princes of the blood were on horseback, accoutred with bows and quivers; they were dressed in crimson silk brocaded with gold: a little more to the west stood the elephants, and in front was a set of drummers beating kettle-drums as they sat upon their hams, and a set of dancers skipping about to amuse the Shah till the horses came in sight, which was announced by the beating of drums; having run from a distance of near twenty miles—an open avenue was formed for the entrance of the horses, and the clearers of the course did not spare their blows upon the populace.

Ista Khan, and several other khans and great men, stood round the tent equipped with bows, quivers, and spears, ready to exhibit feats of horsemanship, which ended the sport, and the procession returned in the same order as that in which it came.

Drawn from Nature by W. Price.

TEHIRAN RACES.

Printed by T. Simonau.

The manner in which the horses ran was very different from that adopted at races in England—it was not round a race course. The horses were taken on the over-night to the spot fixed upon for starting, about five parasangs from Tehiran. They generally belong to the royal family, for if any other person were to run a good horse, the Shah would claim it for himself. The winning horse of this day belonged to prince Hasan Ali Mirza, and he was led by one of the jelowdars, with the rider upon him, before the prince, when the boy made his obeisance by bowing down to the horse's mane; the prince accordingly took the horse to the king to beg his acceptance of him, as a proof of his being a good one; but his majesty requested the prince to keep him for his own use.

April 4th.—Near four hundred Russian prisoners arrived, who had surrendered after the battle of Kara Baugh; they came from Tabriz to be exhibited before the king, who would not believe they had been taken without seeing them. Many of the poor fellows were wounded, and unable to bear the fatigue of the march, but they were forced along till several of them died by the way: those however who did arrive were immediately assisted by Doctors Cormick and Sharpe, who dressed their wounds, which had never been done since the battle, the Persians having no surgeons.

The officers taken were the following:—Captain Platon Andreaje; shtaps (sub) Captains, Stepan Osipeech and Alexander Freyoot Selich; Potporoochik (Lieuts.) Ivan Karpich, Michaelo Terentiech, artillery, Pietre Andreaje, and Vauscelé Gregooridge; Praprechik (Ensign) Evan Evanof.

The Shah conferred the title of General on Captain Platon Andreaje, and sent him as a present the insignia of an order set in glass, which served to amuse the officers, and caused them much laughter. The insignia was carried to him by Nicholai Evanof, a young man who had been taken prisoner about nine years before, and made slave to one of the princes. Nicholai Evanof is about twenty-four years of age; he has often called upon me and recounted his history. He is the son of a Captain Evanof, and was born at Moscow. He was taken by the army of Abbas Mirza at fifteen years of age, and was doomed, with his fellow prisoners, to be beheaded; he was the only one that was spared, on condition of becoming a mussulman, which he pretended to do, and took a fresh name, that of Iskandar or Alexander. He was sent by Abbas Mirza as a present to one of his brothers at Tehiran, from whence he soon afterwards found means of escaping, and had travelled almost to the Russian frontiers, living upon herbs most of the way; but his tongue betrayed him, and he was re-taken by the Persians within twelve miles of the Russian territory, again condemned to death, but was let off with a severe bastinadoing, and has been strictly watched ever since. He had some hopes of getting his release through the means of Sir Gore, particularly if his Excellency should return to England through Russia, as in that case he might be very serviceable to him on the road. Sir Gore commissioned him to deliver some messages to the officers above mentioned, and when Nicholai Evanof heard the name of Evan Evanof and examined his features, he told me he suspected him to be his own brother, and when a convenient opportunity offered, would endeavour to ascertain who Evan Evanof was.

12th.—Took leave of Mr. Sheridan, who set out on his return to India. We had been acquainted in Worcester, and I had much pleasure in his society during his stay at Tehiran. His manners were very engaging, and the country had a great loss in him; soon after he left we heard the melancholy news of his death.

13th.—I visited several caravansaries, resorts of foreign merchants; there were men

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from most parts of the East, many of whom had no knowledge of either Persian or Turkish, and, from the remoteness of their country, the Persians knew nothing of *their* language; therefore the prices of their articles and their bargains were, for the most part, carried on by signs. Some of them were Manchew Tartar merchants; they had a suon-puon* to reckon by, and kept their accounts and memoranda partly in Manchew Tartar and partly in Chinese characters. The manner of writing Manchew Tartar is in perpendicular columns from left to right, the reverse to Chinese, which is written in columns from right to left.

14th.—I observed a great many arghavan trees covered with rich purple blossoms, at the Imamzadeh of Baba Ali—this is the tree so often mentioned by the poets. When returned to the town I called at a caravansary, where I saw Mustapha, a tatar or messenger, who had lately brought despatches to Sir Gore from Constantinople: he was in a dark room which he preferred to a light one, because he could sleep better; for, not being able to speak Persian, he had no society. He said he was born in Switzerland, of Christian parents, but falling into the hands of the Turks when a child, he had been brought up in the Mahomedan faith, and had held various employments; he had been twice in England, and for some time in the habit of riding post from Constantinople.

17th.—I met a great number of Guebers, just arrived from Yazd, going to Karaj to build a new town by order of the Shah. These fire-worshippers are descendants of the ancient Persians, and, though they have been much persecuted, are a fine race of people. Some of them had books of their prayers written in the modern Persian character and language; but the greater part of the labouring class could neither write nor read, and spoke Persian in much the same manner as other Persians of the lower class: those who could read were very circumspect lest their mussulman countrymen should see them, as they ran the risk of being severely punished if informed against; they were very civil, and explained anything I wished to the best of their ability. They said they had not had the benefit of education, but that some merchants, lately arrived, were very intelligent men; I inquired their names, and called at their apartments. The name of one was Jehan Valadi Perood, surnamed Maleh posteh Lard; the other, Khanseroo dasdeer Peredeen, surnamed Maalahi Dazderoon. I was much pleased with their society; they were very well-informed men, spoke Pahlavi, and read the Pahlavi and modern Persian characters with equal facility. They were no less liberal, for they furnished me with some valuable Pahlavi manuscripts, and a variety of information which I intend for a future publication. I shall at present merely insert the alphabet, which Jehan Valadi Perood wrote for me, and some specimens of the MSS. leaving the subject to the antiquarian.

18th.—A number of persons assembled in the road that leads to Rei, some sitting round a ring hearkening to a spouter who was reciting odes from the poets, some amused by the tricks of a set of buffoons, and others with a sort of show. Among the latter was a man exhibiting some plates, with their names and explanations in French and Italian; the fellow intreated me to tell him the meaning of them: I told him two or three, but finding the Persians flocking round in great numbers, I was glad to get away. Among other curiosities was a fighting ram, his horns were curled and of an immense size,

* The suon-puon is an instrument formed with strings of beads on a little box, which the Chinese use for units, tens, hundreds, &c. and reckon any numbers with the greatest precision; the shape of it is shewn on the opposite plate, as also the Manchew Tartar alphabet, and one of their silver coins, with which the merchants favoured me.

and his tail, which was round, contained many pounds of solid fat; he was of a slate colour and very tame.—A string of camels passed along the road; they had been newly shorn, and being besmeared with oil, had a very odd appearance—the hair of these animals is used in shawls and other articles.

May 1st.—A bow and arrow merchant brought some specimens of his articles to our residence: he had two sorts of bows; one manufactured at Ispahan, beautifully painted and ornamented, the other manufactured by the Turkmans and Khorasans—the latter were not so highly finished, but they had a better spring than the former. This implement of war is still in use in many parts of Persia, and the Turkmans and Khorasans excel in the use of it, and prefer it to the best musquet—they generally discharge a shower of arrows at the enemy and close with the spear. I purchased one of the best he had, and, making a trial, was astonished at perceiving with what force an arrow I had shot had penetrated a wall near two hundred yards distant.

2nd.—I visited an Eliot camp near Beeroonek in order to sketch some costumes, and was quickly surrounded by a great number of females, many of the men being out with the flocks at pasture. The Reeshi Sefeed or Elder of the camp came to bid me welcome, spread a new mat, and invited me to smoke a kalian: his tent was distinguished by being larger and more commodious than the others, and the black hair cloth with which it was composed appeared of firmer texture than that of his neighbours. The countenances of the people showed contentment: some of the women were employed in spinning and other domestic concerns, surrounded by children, one playing with a cat, another with a tame goat or a pet lamb; some encouraging kids to fight, and others feeding poultry. Some of the girls, conceiving themselves at maturer years, were frisking on the banks of a rivulet where they had gone to wash the milk-skins, while some of the women were milking the cows and others the ewes and goats. The tents were pitched in even rows, with a horse or two fastened near each, and a faithful dog to guard his master's property. The women go unveiled, and have generally better features than those who are veiled. They were all very civil, and the gray-bearded chief gave me a general invitation at parting.

3rd.—Easter Sunday (O. S.) celebrated with great pomp by the Armenians. I called on one Joseph, a noted musical instrument maker, to examine his instruments. He said he supplied the Shah with violins and guitars, and he produced some fine specimens of his art. The violin was made almost like the body of a tea-kettle, with an end like a spike, about six inches long, to rest the instrument on the ground: the hair of the bow was loose, and tightened by the hand when used; it is played with the face outwards like a violoncello—it was made of ivory, and beautifully ornamented, had a piece of skin over the face, and the bridge was placed obliquely. The guitar was very simple, merely a lump of a body with a long neck and three strings. He had other instruments, as the dulcet, &c. but nothing particular in their make. This man also sold wine, and some mussulmen, who had stolen in, sat tippling there contrary to the tenets of the koran. An Armenian attempted to play, but, being intoxicated, he fell asleep over it; another, however, taking up the violin, played some airs delightfully.

11th.—Aminuddowlah and several of the nobility went to court at an early hour Many camels and mules arrived from Busheher, bringing baggage to the Embassy which had been left behind—some of the packages contained presents to the Shah. Passing by the bath of Noorooz Khan I heard music and tabouring to amuse the bathers,

and saw a collection of paintings there. One was the late victory of the Persians over the Russians at Kara Baugh, another the battle of Erivan, and several portraits; the colours and the touch were good, but they were sadly out of perspective.

12th.—After passing through the Bazaar, I perceived a man who had an animal something like a pig, which he called *Gour-ken* or Grave-digger; remarkable for getting into graves and preying upon the dead: it came out of a hole, deep as the length of its chain, it had scraped in the ground to bury itself.

13th.—Called upon Akabdool, Nakosh-bashee, head painter to the Shah; he shewed several portraits of the royal family, khans, &c.

14th.—Set out early in the morning to Shemeran with Doctors Cormick and Sharpe, and Lieutenant (now Captain) Willock, with several horses loaded with provisions and furniture, and people to attend them. Shemeran lies some way up the Alborz mountains. We had a tent pitched in the garden of Tajrees, belonging to one of the princes, and after breakfast we rambled up the mountains. The views were bold and grand. The clouds, hanging on the summits of some of the snow-capt peaks, gave the hamlets of Derband and Pasghelah in some points a striking and picturesque effect, aided by streamlets and cascades. We returned in the cool of the evening highly gratified with the excursion.

18th.—A carriage, sent as a present by his Britannic Majesty, was delivered to the king of Persia. His majesty was much pleased with it, took off his slippers, walked into it and sat down. Abu'l Hasan Khan observing it was meant to carry two persons, the Shah replied it could contain but one on the seat—meaning that no person was entitled to ride on the same seat with himself.

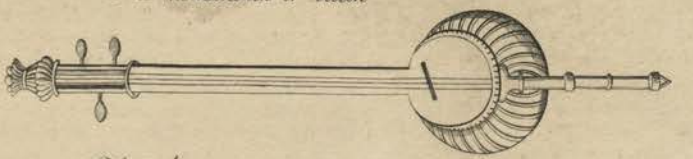
As I passed near the palace, one of the king's servants was carrying a fine child who could just talk; the boy, seeing my dress, began to cry to go with me, and would not be quieted till I spoke to him. His complexion shewed him to be a native of a northern climate; he had been taken from his parents at the battle of Kara Baugh, and was doomed to be a mussulman slave.

20th.—Spent some time at the house of Aka Ali Nakosh, one of the king's principal artists; he was doing a set of costumes for me with several pupils round him. His figures, though having Persian stiffness about them were very nicely made out and finely coloured—his productions had a ready sale at high prices. The outlines of his figures were pricked upon pieces of paper, and by dabbing a small linen bag of red lead over the holes, produced the forms, either right or reverse, on the paper under them. When he came to the gilding part, he took some gold leaf, put it into a small quantity of melted glue and rubbed it well with the finger in a saucer with a little salt; the sediment was laid on the paper with a hair-pencil, like paint, and when dry, burnished with an agate or dog's tooth. The water is poured off, when laid by, to avoid spoiling the gold, when used again fresh water must be supplied and melted as before. When his gold was fixed, he arranged his colour in little pots, one tint above another, most of them mixed with white, which made the transparent colours become opaque; he filled up the outlines with a thick colour without any softening, and threw in his shades by working deeper tints over the first—his effects were strong and rapid. He grinds his flake white in glue and water with a little serishoom (a kind of thick juice extracted from the grape), or where it is not to be had sugar-candy may be substituted; all other colours he grinds in gum-water only.

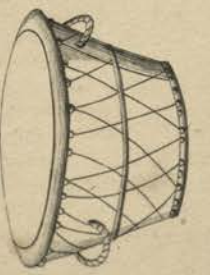
During our stay at Tehiran I rode frequently to the villages and places within a mo-

The Karna or Horn

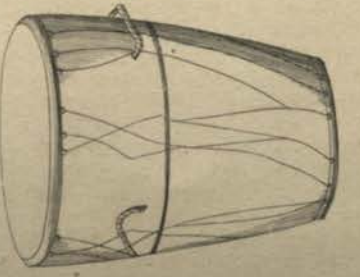
The kemancheh or violin



The bow



The dohul or kettle drum



the Guitar

Inscription on the Tolyhar tower at Rei.

Sculpture of Shapoor on the rock

Inscription on the lesser tower

ROYAL ASIATIC SOCIETY — LIBRARY OF THE

Printed by P. Simonau.

Drawn from Nature by W. Price. Ken Stone by E. Dee.

TURCOMAN, WOMEN AT ALI'S FOUNTAIN.

Drawn from Nature by H. Pierce.

PALACE CALLED TAKHTI-KAJAR.

Printed by P. Simonau

derate distance, in order to enrich my sketch-book. Many of them are very picturesque and pleasantly situated. I shall not attempt a description of them, but merely give the names of the principal, as a reference to the views:—Dehi Beeroon; Dabakh Khaneh; Garden of Dilgoshai; view near the Doolab Gate; Little Ispahan; Mosque of Yahiya; Mill of Motekai; North Entrance to Tehiran; Hemami Chaul; views near Takhti Khan; view of Tehiran from the village of Doolab; Tomb of Seid Abu'l Kasim; mountain views near Doolab; Tower of Sharibano; views at Rei—at Shemeran; Aqueduct at Takhti Kajar; Pavilion in the garden of the same; Dowletabad; Beeroonek, with Tehiran in the distance; Cazwin Gate; Doolab Gate; village of Vakeel; Shah Abdulazeem; Wesman; Abdulabad; Nazabad; Ali's Fountain; &c.

The site of the ancient

ري REI

is about four or five miles from Tehiran. Many persons gain a livelihood by digging bricks out of the foundations and carrying them on donkies to sell at Tehiran; they are burnt remarkably hard, and are used in bakers' ovens and other places that require burnt brick: the foundations show the city to have been very extensive, though at present there are no buildings standing, except the bases of two towers in the plain, and one on the mountain. The first has a hamlet of shepherds huts near it, is fluted, and has a gateway in front; it is about sixty-four yards in circumference, and has an inscription round the top which I copied exactly as on the opposite leaf. The shepherds had converted the tower into a granary, and had fastened a temporary door to the gateway. The other is plain, and stands at the foot of the mountain of Shari-bano: there is also an inscription round the top of this, more of it and more perfect than that of the last; its shape is somewhat similar to the other, but not quite so large. The tower of Shari-bano is on the summit of the mountain of the same name. Its shape is octagon, and it is built with hard red brick.—A short distance from this place is some sculpture on a rock—there are two tablets one above the other: the upper one has nothing sculptured on it, but appears to have been a ground for some intended figure. The lower tablet has a finely drawn figure of Shapoor, on horseback, sword in hand, in the act of attacking another figure intended to have been carved—the horse's head only is roughed out. It is probable there have been other sculptures in the vicinity, for one day I found the foot of some animal in bas-relief on a piece of rock stone; it was half buried in the side of a tumulus, and might have been lying there many centuries. Though the city of Rei has disappeared, there is another town built near it called Shahabdulazeem, containing a few Imamzadehs. Between this and Rei are the ruins of another Imamzadeh, the dome of which is glazed green fancy-work; and about half a parasang distant is another which has, in a porch, the following lines upon glazed tiles, ornamented with the figure of a bow, quiver, and sword, and in the centre a lotus leaf, a dagger, and three rings, inclosed with a border of flowers:—

درون قبر اگر آهي کشم از سينه چاکم
شود بريان اگر مرغي بنشين بر سر خاکم
بس از مرگم نسوزد هيچکس بر جان نشياکم

If I draw the breath of affliction in the tomb,
Let a lamb or a bird repose over my ashes,
That after death no one may defile my grave,
nor deliver my soul to punishment;

مگر سمعي بر درگاه گاهي بر سر خاکم
وفات رقب شاه رضا علي ولد رضوان
بتاريخ ماه رجب سنه ١٠٥

Otherwise you may listen at the threshold,
or watch over my sepulchre.
Rekib Shah-reza Ali son of Rezewan, who died
in the moon Rejeb of the year 105 (A. D. 723).

Near this sequestered spot is Ali's fountain, where it is pretended he prayed, and, like Moses, struck the rock, from which water immediately issued. On the edge of the fountain are the prints of a man's knees in the rock stone. Near the same place I met a group of Turkoman women whose dress was very singular: they wore a sort of calash over the head, from which a veil hung down the body over a pelisse—their features were very masculine, and their complexions sallow; they were all Pagans, and their language was a kind of Tartar-Turkish. The odd appearance of these women attracted the notice of a shepherd named Choopoo, who was tending his flock: the mantle of this rustic was made out of the skin of an ox, and his costume added some variety to the motley group.

HISTORY OF REI.

ري شهري گرمسير است و شمالش پيوسته و هوايش ناکوارنده و دروبا بسيار بود شهر ري را شيث عليه السلام ساخت و هوشنگ پيشدادي درعمارت آن افزود و شهري بزرگ شد و بعد از آن خراب گشت منوچهر بن فريدون تجديد عمارتش کرد باز خرابي يافت المهدي محمد ابو دوانيق عباسي احياي عمارت آن کرد شهري عظيم شد طالع عمارتش برج عقرب و درفترت مغول بگلي خراب شد و در عهد غازان خان ملک فخر الدين ربي در او اندک عمارتي کرد و جمعي را ساکن گردانيد

"Rei, a city of the warm regions, the north wind is prevalent, and the air unwholesome; it is very subject to epidemic diseases. It was founded by Seth (on whom be peace), and was much enlarged with splendid buildings by the dynasty of Hosheng, but was afterwards laid in ruins. Menucheher, son of Feridoon, rebuilt it, and it was destroyed a second time. It was built again by Almahdi Mohammed, father of Davanik Abbasi, and became a great city. But its horoscope was Scorpio, and it was decreed to be once more destroyed by a Tartar prince (Tamerlane). When peace was restored, Ghazan Khan Molok Fakher-uddeen built Rei on a reduced scale, and brought inhabitants to it."

تخت قجر TAKHTI KAJAR.

The Takhti Kajar, or Palace of Kajar, is a noble pile of building, situated on an eminence, about half way between Tehiran and Shemeran, surrounded by beautiful gardens, to which an aqueduct conveys water from the mountains. The beauties of nature and art, richly blended, make this one of the most delightful residences in

Persia. Here you see orange and lemon trees of various sorts; on one side the eye reposes on plantations of the peach and apricot which yield a profusion of their luscious fruit; there the mulberry, white and red, and other of Pomona's richest gifts enchant the sight; here in an avenue of stately chenar trees, whose towering heads bend with majestic grace to the passing gale, stands a pavilion supported by Gothic arches. Beneath the hanging branches of the trees, which intertwine with those of the opposite row, you find a grateful shade, whilst ever and anon a sun-beam darts through the thick foliage, and is reflected on the crystal surface of a canal which supplies the pipes of a jet d'eau in the centre of the pavilion. Advancing, you ascend by a flight of steps to some higher ground, where a sheet of water spreads into a liquid plain before the palace. Flocks of wild-fowl are seen skimming over its silvery surface; and the view is terminated by the Alborz mountain in the distance, over which is seen the lofty peak of Damavand, covered with eternal snow!

جاي منزل ۴۳ JAI.—*Stage Forty-third.*

25th.—The Embassy left Tehiran and encamped near the Imamzadeh of Jai, about three miles off, in order to get the baggage and people ready for the journey.

كرج منزل ۴۴ KARAJ.—*Stage Forty-fourth.*

26th.—Set out by moon-light, about two in the morning, crossed a branch of the Karaj river, and passed several villages and hamlets to the left. About five o'clock some Khorasans were striking their tents near the village of Vardee, which had served for their lodging the over-night; on being asked in Persian who they were, they appeared not to understand that language; but afterwards told us in Turkish that they were travelling on a mission through Irak. We came in sight of the village of Kalek, a little way up the Alborz mountains, near the extreme point which is seen from Tehiran; crossed the river by a bridge of one *main* arch, near to which were some fragments of a fire-temple. The mountains, taking a sudden turn to the north, connect with another vast chain, the summits of which were covered with snow.—Having crossed the bridge, we encamped near Karaj, after travelling six parasangs: course west by north.

Near this place the Shah was having a new town built, which he named, after his son, Solomon; the workmen employed in it were chiefly Guebers from Yazd, as already alluded to. Though the king has said he designed it for the residence of Ali Mirza, Beglerbeg of Tehiran, it is generally supposed that prince Solomon will be the possessor of it.

27th and 28th.—Sir Gore being indisposed, remained in his tent. After viewing the town of Soleimoniah (Solomon) and conversing with some of the fire-worshippers, I rode among the mountains, and passed through the villages of Asar, Vion, Visiah, and Beelaghan; the inhabitants were very civil, but not being accustomed to see Europeans, examined me with much curiosity, particularly when I was making sketches. The air was cool on the hills but extremely hot in the plain.

ناصر آباد منزل ۴۵ HAMLET OF NASERABAD.—*Stage Forty-fifth.*

29th.—We left Karaj soon after two in the morning. Dr. Sharpe and I rode on before

the Embassy, and when we had proceeded about four miles the road branched off in two directions, one leading towards the mountains, the other along the plain: we took the latter, but afterwards found that all our companions went the other way. We passed under the walls of two or three villages, saw a large elephant which was standing near one of them, perceived a light near the summit of the Telaghan mountains, passed the village of Seidabad and a little mosque in a small plantation opposite, came to the village of Kasimabad, the inhabitants of which were absent, being the pasturing season, passed the village of Amortabeh, arrived at the hamlet of Naserabad about seven o'clock, and encamped for the day. The extreme point of the Alborz mountains bearing E. S. E. fixes our course at W. N. W. distance from Karaj six parasangs. The heat set in at an early hour, and the afternoon was very boisterous.

سفر خواجه منزل ۴۶ SAFAR KHOJEH.—*Stage Forty-sixth.*

30th.—Left Naserabad between two and three in the morning; passed the village of Gazira Sang, met about twenty peasants mounted on asses going to work; saw the light that appeared the night before on the mountains, passed an old caravansary near a kishlok village, and a villa belonging to the Shah erected upon a tumulus and surrounded by garden walls in a fertile country; passed a little Imamzadeh in a burial ground; many of the grave-stones had implements carved upon them, shewing the callings or professions of the deceased, one of which I copied; it had a musquet under the following words:—

وفات مرحوم علي محمد در سنه ۱۲۱۸

"IN MEMORY OF ALI MOHAMMED WHO DEPARTED THIS LIFE IN THE YEAR OF THE HEJRA 1218."

After passing through several corn-fields we came to the village of Safar Khojeh where we remained for the day, four parasangs distant from the last stage.

حسن آباد منزل ۴۷ HASANABAD.—*Stage Forty-seventh.*

31st.—Started again soon after two o'clock in the morning; the Doctor and I went on as before, and after passing two or three small hamlets, we came to the village of Khakishan where we overtook several of the muleteers, and there being two roads, they as well as ourselves were doubtful which to take. They knocked at the village-gate, when the keeper having demanded what they wanted, the men desired him to come and shew them which was the right road; but he protested he had not the key of the gate. After some altercation, however, he came upon the terrace and pointed out the road. At break of day we passed the village of Hoseinabad, and soon after that of Abdulabad, just as the crier was proclaiming the hour of prayer; further on, the village of Khaki Ali came in sight, and about seven o'clock we halted at Hasanabad, rather more than five parasangs from Safar Khojeh.

In the course of the morning a messenger brought a note from Abu'l Hasan Khan, inviting the Ambassador to make some stay at Cazwin, but this Sir Gore declined, intimating, however, his intention of waiting upon the prince before his departure from that city.

CAZ WIN.

J. Fowler, Lithog.r

قزوين منزل ۴۸ CAZWIN.—*Stage Forty-eighth.*

June 1st.—Set out at four in the morning, and after travelling about four miles along a by-path reached the main road that led to Cazwin. Here we were met by many of the inhabitants, performing the Istekbal, who conducted us to a spot near the royal gardens, where we rested: soon after our arrival Sir Gore paid his respects to the prince. As we passed along the principal streets, the higher classes generally gave us a double welcome, repeating it first in Persian and then in Turkish, but some of the lower orders expressed contempt at the sight of Europeans.

This city is walled round, and is of considerable extent. It stands in the middle of a vast plain; most of the streets are narrow, and many of the buildings in ruins; even the principal mosques and other edifices are falling for want of repairs. The Bazaar was full of merchandize, and less in ruins than the other buildings. The inhabitants speak Turkish, which is the common language in this quarter of the Persian empire.—Distance from Hasanabad two parasangs and a half, or ten English miles.

سي آدم منزل ۴۹ SEE ADAM.—*Stage Forty-ninth.*

2nd.—We left the camp at Cazwin about three in the morning, at which time there was a display of fire-works in the royal gardens, in honour of a wedding of the prince Ali Naghi Khan, and soon after we met the bride, accompanied by the prince's other wives and slaves; the street was, for a considerable time, blocked up by the procession: some men carrying flambeaus and lanterns led the way followed by a band of musicians. The bride was distinguished by a lighted taper, stuck in sugar-candy, which she carried in her hand; they were all unveiled, and their features appeared to great advantage by torch-light. We left the city by the Abhar gate, and travelled along the plain by the light of the moon; passed in succession the villages of Paseerabad, at five o'clock, one, the name of which I could not learn, about two miles to the left of the road; Kakesh, about half-past six, then Kamalabad, Koreish, and two or three other hamlets, and a building upon the mountain resembling the palace of Takhti Kajar near Tehiran. About eight o'clock we halted at See Adam. This place is badly supplied with water, and that which is procured is conveyed under-ground for many miles. Our cattle were, in consequence, obliged to be driven a long way for water after performing the journey. See Adam is situated in the midst of a dreary plain, bounded by rugged mountains, and not a tree to be seen beyond the village.—Our course was nearly west, and the distance from Cazwin six parasangs: the point of the Alborz mountains bearing E. S. E. brings our course from Karaj W. N. W.

فارسيان منزل ۵۰ FARSIAN.—*Stage Fiftieth.*

3d.—Set out again about half-past three in the morning. I rode on, taking with me a servant, who said he knew the road; but instead of going the right way we wandered among the hills to an Eliot village called

قشلاق شيرينيان KISHLOK SHIRINEAN,

which appeared to have been newly built, though now deserted, the inhabitants being absent for the summer. It stood by the side of a stream under some rising ground, which gave it a very picturesque appearance. We were obliged to proceed in the best way

we could along a sheep-track that led to another village of the same description, about four miles further, which was also deserted, and the doors left open. While I was taking a sketch of the place, my man, in a terrible fright, warned me to mount my horse, adding, that a noise, which we heard at a distance, proceeded from some villagers who had watched us into the place, and were collecting to fall upon and murder us. He had no sooner spoken than I observed a rider at full speed in an English dress, chasing some antelopes, and the noise was no other than that made by Doctor Cormick while encouraging the dogs in pursuit of them. The dogs were, however, completely tired, and when the Doctor saw me he stopped and gave me an account of his sport. Some of the gentlemen, it appeared, were taking the diversion of shooting, whilst he, preferring the chace, had caught one antelope, and was very near taking those that had just escaped. We left the man to take care of the dogs, and the Doctor and I rode on. In the way we picked up some land tortoises, arrived at the village of Farsian about nine o'clock, and encamped in some fertile meadows on the banks of the river, being a place much frequented by breeders of horses. In the course of the afternoon I shot an animal called kalpulk, whose bite is mortal, but it is said to destroy serpents, and, like them, harbours in old walls. Our course was about west by south—distance from See Adam rather more than four parasangs.

ابهر منزل ۵۱ ABHAR—*Stage Fifty-first.*

4th.—Set out soon after three in the morning, and a few miles on the road passed a mosque; at half-past six saw the village of Noorullah to the right; also Sherifabad, and another village surrounded by fertile meadows and corn-fields, and turning to the left, followed the course of the river, passed the Imamzadeh of Zeidi Kabeer, and soon after reached the ancient city of Abhar, built by Kai Khosroo, son of Seeavesh, a place that formerly flourished, but is now sunk into decay. Its streets are narrow and dirty, and the principal mosque has lost the tops of its minarets; there are some large plantations of poplars round it. Our course was about west—distance from Farsian four parasangs.

A short distance from Abhar are the ruins of a very ancient castle; it was commenced by Darab or Darius, and completed by his brother, Alexander Roomi. Some parts are wonderfully perfect, considering it was built with sun-dried brick, a proof of a settled climate; most of those bricks are from two to three feet long, and thick in proportion—they are mixed with chopt straw which prevents their crumbling. The following history, from Persian authority, is given verbatim, with a close translation:

ابهر از اقليم چهارم است خسرو بن سياوش ساخت و در آنجا
قلعه گلين ايست و دراب بن داراب كياني ساخت و برادرش اسكندر رومي
با تمام رسانيد و بر آن قلعه قلعهٔ ديگر بهاء الدين حيدر از نسل اتابک
ساخت و بخود منسوب كرد هوايش سرد است و آبش از رود خانها كه
بدان شهر منسوبست از حدود سلطانيه بر ميخيزد و ميوهاي آن بسيار
است اما نانش نيكو نبود مردم آنجا سفيد چهره و شافعي مذهب اند اما

تعلق در طبیعت ایشان غالب بود بر ظاهر آن مزار شیخ ابو بکر طاهر طیان ابهریست ولایتش بیست و سه پاره دیه است حقوق دیوانی آنجا باولایتش یك تومان وچهار هزار دینار است

"Abhar is situated in the fourth climate; it was founded by Kai Khosroo, son of Seeavesh; there is an earthen castle in it erected by Darab, son of Darius the Kaianni, which was finished by his brother, Alexander-roomi. Behai-uddeen Heider, descendant of Atabek, built another castle over it, and reported himself as the founder. The air is cool and it is watered by some streams that unite here from the borders of Sultaniah; it produces abundance of fruit, but the bread of this place is not good. The inhabitants are fair, and follow the tenets of Shafai Mezhab, but they are naturally addicted to lasciviousness. Within sight of the town is the tomb of Sheikh Abu-bekr, which renders the soil of Abhar holy. The district comprises twenty-three villages; the duties of the state are one toman and four thousand dinars."

حسن قلع منزل ۵۲ HASAN-KALA.—*Stage Fifty-second.*

5th.—About four in the morning we proceeded on our journey, following a narrow path that led into the high road in the middle of the plain, which was bounded on each side by a range of hills, where some villages lay nestling half way up, and others appeared in different parts of the plain. Passed the ruins of Istangola, the villages of Korundellah, and Heea to the right, and arrived at Sanghola about seven, where we spent the day. This is a corruption of the word Hasan-kala, meaning the Castle of Hasan; it having had a castle in former times, on the ruins of which are erected some houses, which, when viewed from a little distance, appear to rise one above the other: course west from Abhar—distance three parasangs and a half.

سلطانیه منزل ۵۳ SULTANIAH.—*Stage Fifty-third.*

6th.—Quitted Sangholah at four in the morning, passed Sangholai-kadeem, or the old Castle of Hasan, which is entirely deserted, and the only building remaining is a caravansary. About two miles farther we came in sight of Sultaniah, which we were able to distinguish for many miles across the plain, there being no trees nor other objects to obstruct the view. On two sides of this vast plain were arid mountains, but in front the wide expanse was terminated by a straight horizontal line like that of the sea. When we reached the city nothing but ruins appeared on every side. The chief structure, the burial-place of Shah Khodabendeh, is half demolished: this was once a magnificent pile of building, surmounted by a dome and several minarets. The outside as well as the inside is cased with fancy glazed tiles; the ornaments are modern, but in some places, where they have fallen, there appears an under coating of glazed tiles bearing cufic inscriptions. I copied one fragment as a specimen. Several marble pillars were lying on the ground half-buried in rubbish, and the whole is fast falling to decay. The Machadi Joma or Congregation Mosque, which is also covered with a dome, is bordering on the same state, and the only inhabitants remaining are a few peasants, who have erected huts out of the waste materials. There are two mosques some way out in the plain, which serve to mark the extent of the place in past times; one

is Molla Hasan Kashee, the other Sultan Chalabee. Having explored the ruins of this once populous city, we proceeded to our camp about a mile beyond, after a journey of four parasangs in a western course. The Shah has lately built a village called Sultanabad and erected a pavilion, which many workmen were preparing to receive him. It was expected he would arrive there in a short time for the summer season, being cool when other places are parched with heat. The room that he generally occupies is fitted up in a splendid style: the walls are nearly covered with verses, and he generally sleeps under an awning in an octagonal railed gallery at the top of the palace. The divan khanah or hall of audience is on the ground floor; it is the exact model of the one in the Takhti Kajaria near Shiraz.

His Persian majesty has been very fortunate in his improvements at this place; for as some labourers were sinking a well, they discovered a tomb; and, knowing their lives must pay for it if they proceeded on in the work, they desisted, and gave notice of the discovery to the Shah, who hastened to the spot, ordered all persons to retire, and descended himself into this receptacle of the dead: he found the corpses of a Tartar khan and his ten daughters; the latter had been put to death and entombed with the father, in conformity with the custom of the time, lest by surviving him they might fall to the lot of some inferior subjects. They had lain there about eight hundred years; and, on examining the whole, the Shah discovered jewels, pearls, and gold coins of an immense value. The following history of Sultaniah shows what it was in better days:—

سلطانیه از اقلیم چهارم است و شهر اسلامی ارغون خان بن هلاکوخان بنیاد کرد پسرش اوجا تیپو سلطان محمد خدابنده با تمام رسانید و بنام خود منسوب کرد طالع عمارتش برج اسد دوریاروش که ارغون خان بنیاد کرده بود دوازده هزار گام و درو قلعه ایست از سنگ تراشیده که خوابگاه اوجا تیپو سلطان بوده و دیگر عمارات در آنجا هوای آن بسردی مایل بود و آبش از قنوات ولایتش بگرمسیر و سردسیر حوالیش یك روزه راه است وهرچه بکار آید در آن ولایت موجود مرغزارهایی بغایت خوب و شکارگاههای نیکو دارد مردم آنجا از هر ولایت و زبانشان بپارسی قمروج

"Sultaniah is in the fourth climate, and a city of Islamism; it was begun by Arghoon Khan, son of Hullakoo Khan, whose son Olja Tipo Sultan Mohammed Khodabendeh finished it, and called it after his own name. Its mansion in the heavens was Leo. Its walls, which were built by Arghoon Khan, were twelve thousand cubits in circumference; within this space stands a castle built of stone, which had been the dormitory of Olja Tipo Sultan, with several other edifices. The air is cool and pleasant; water is conveyed to it under-ground; the country round it is temperate to the distance of a day's journey; it produces all kinds of necessaries, and abounds in pleasant groves and meadows well stocked with game. The inhabitants are a mixture of all countries, and their language is a corrupt Persian."

۵۴ زنگان منزل ZENGAN.—*Stage Fifty-fourth.*

7th.—We continued our journey at half-past three in the morning along the flat for about seven miles, when the road led between two ranges of naked green hills. Met a party of Khorasans carrrying a white flag; they were performing some religious rite. Passed the village of

زه ZEH,

belonging to Noorooz Khan, beyond which, in the distance, was seen the City of Zengan. The Istekbal came to meet us with drums, trumpets, &c. and conducted us through the town to our encampment. The bazaar was covered in many places with branches of trees and reeds, but the greater part of the town lay in ruins. The city, in the time of its prosperity, is said to have contained forty thousand souls. Soon after breakfast Sir Gore paid his respects to Prince Abdullah Mirza, who received him very courteously; but his Royal Highness made no great display of grandeur.—Distance from Sultaniah seven parasangs.

۵۵ ظهران چاهي منزل ZEHERAUN CHAHI.—*Stage Fifty-fifth.*

8th.—At four o'clock in the morning we assembled in order to continue the journey, when it was discovered that three valuable mares, belonging to Sir Gore, had been

Vulgar Persian.	*Lakeee or Eliot.*
خوش آمديد	خوش آيتي
نمي آيم بخانهٔ شما	ني مامان مال هيما
بيا برويم بيرون	بو بچيمن ديشت
مهمان بما رسيده است	مهمان مان هاتها
چيزي برسانيم از براي مهمان	بو بچيم چه بسينه ره مهمان
آدم ما نا خوش است	هيمه آدم مان ناسازه
ديشب آدم من مرد	هيمه ده شو آدم مان مرده
شما رفتيد بيرون چه چيز آورديد از براي ما	تون چيتا ديشت چه كردي
ما رفتيم بيرون برگشتيم هيچ چيز نبود	هرچه گيرديم خوش نهو
هرچيزكه ميخواهيد ازبراي شما مياريم	مچي هرچي كه ميتي هرات ماريمن
آدم آمده است بخانهٔ من	هيمه ميتيم بچيمن اريو
ما ديروز رفتيم سان داديم	بو بچيمن سان بيمن

stolen in the night; and, as the last stage had been a long one, and the mules were much tired, it was deemed necessary to divide the next stage and send provisions halfway. The road, for some miles, led along the plain, till we reached some hills, which we crossed, and descended into the bed of the Zeheraun Chahi, where it glides along a deep and narrow valley among rocks of the rudest shape: we forded the river, under a chain of arid mountains, whose summits glowed with the richest hues when lighted by the morning sun, whilst the deep shadows below gave colouring and force to the picture, and having entered our encampment, the white canvas of our tents, on the bank of the river, bore a striking contrast with the black hair-cloth tents of an Eliot encampment near the same spot. The scenery was altogether novel and picturesque; and, having no particular object to draw the attention, I availed myself of this opportunity of visiting the neighbouring encampment. My dress soon brought a great many females round me, and their curiosity led them to ask many questions; their dialect, however, differing from Persian or Turkish, I was sometimes at a loss to understand them, but my servant, who had been much among the Eils, explained in Persian such words as I did not comprehend. These people also spoke a provincial Turkish which I understood better than the Lakee dialect, but I confined the conversation to the latter as best suiting my purpose. The following phrases, taken from the mouths of the people, will shew the difference between this Persian *patois* and the elegant language in the dialogues composed for me by Mirza Mohammed Saulih, as published in my Grammar of the Hindoostanee, Persian, and Arabic languages:—

Lakee or Eliot.	*Vulgar Persian.*	
Khoosh auettee	Khoosh aumedeed	You are welcome
Neemaumaun maula heema	Namee auyam be khaunehi shumau	I will not come to your house
Boo ba cheemina deisht	Bea beraveem beeroon	Come, let us go out
Mehmauna maun hauteha	Mehmaun be mau raseedeh est	A stranger has arrived with us (at our house)
Bow becheem che be seena rah mehmaun	Cheezee be rasauneem az berauı mehmaun	Let us send something for the stranger
Heemeh adami maun nau sauzeh	Adami men nau khosh est	My man is unwell
Heemeh deh show adama maun murdeh	Dee sheb adami men mord	My man died last night
Tun cheet a deisht cha kirdee?	Shumau rafteed beeroon, cheh cheez auverdeed az berauı mau?	You have been out, what have you brought for us?
Herchee geerdeem hush neh hu	Mau rafteem beeroon, har gashteem, beech cheez na bood	We have been out and are returned, there was nothing to be had
Ma chee her choe ka meitee herauto maureeman	Her cheez keh mee khaueed az berauı shumau mee aureem	Whatever you wish we will bring for you
Heemeh meiteem be cheemin areeo	Adam aumadeh est be khaunehi men	A man is come to my house
Bow be cheemin saun beimun	Mau dee rooz rafteem saun daudeem	We went last night as usual

Vulgar Persian.	*Lakee or Eliot.*	*Lakee or Eliot.*	*Vulgar Persian.*	
بيا برويم سفر	بو بچيمن اهوردي	Bow be cheemin a hoordee	Beeau beraveem safar	Come, let us travel
ما تازه آمديم ميخواهيم برويم سفر	هيمه دكه هاتيم انوژ سفر	Heema duka hauteem ono zhe safar	Mau tauzeh aumadeem mee khauheem beraveem safar	We are lately arrived, we wish to travel
بيا اينجا	بوا ايرا	Boon era	Beeau eenjau	Come here
كجا مي روید	تنها كورا مچي	Tenha koora machee?	Kujau mee raveed?	Where are you going?
ميروم شهر	مچما شهر	Machama sheher	Meeravam sheher	I am going (to) the city
چه كار داريد آنجا	تن و اورا چه مخي	Ten va oora cha makhee?	Cheh kaur daureed aunjau?	What are you going to do there?
چيزي ميخواهم بخرم دربازار	بچما بزار چه بسيمم	Bechima bazar che be seemum	Cheezee mee khauhem be kherem der bauzaur	I want to buy something in the market
كي برمي گردي	كي اماید دوما	Ke amayed doomau?	Kei bar mee gardee?	When do you return?
فردا برمي گردم	دمسو مايم نه دوما	Damaso maueem na doomau	Ferdau bar mee gardam	I shall return to-morrow
زن و بچه را همره مي آريد	ژن و بچه ماريه گرد	Zhen oo bacha maurie gard?	Zen oo bacha rau hem-rah mee aureed?	Do you take your wife and child along with you?
بيا بخانه زنت كاري دارد	ژن هوا مال بو كاري دري	Zhen hawa maul bow kare deree	Beeau khonah zenet kauri daured	Come home, your wife wants you
چه طور است	چه خبرت آنه	Che khaber et auna?	Cheh toor est?	What is the matter?
يك ماه ديگر شاه از اينجا بيرون مي رود	يك مه اتر هيمه مچي مينا ريو	Yek mah atur heema machee me na reco	Yek mah deegar shauh az eenjau beeroon mee ravad	In another month the king leaves this place
شاه كي برمي گردد	شاه چه وقت مايد اما	Shah che vakt mauyed uma?	Shauh kei barmee garded?	When will he return?
پيش از زمستان برنمي گردد	وارج از زمستون نمايد اما	Verj az zemistoon ne mayeduma	Peesh uz zemistaun bar namee garded	He will not return before winter
شاه قشون بسيار دارد يانه	شاه قشون فرا دري	Shah koshoon fera deree?	Shauh koshaun bisyaur daured yau neh?	Has the king a large army?
بلي نه	بلي نه	Beli Neh	Beli Neh	Yes No

Barbarous as this dialect may appear, it resembles the Pahlavi, and perhaps is not very different from the language spoken in Persia in the time of Alexander the Great.—The Elder of the camp was a fine old man; the snow of age had capped his venerable head: he had a full expressive eye, and a vivacity of manners that bordered more on youth than what is commonly seen in the decline of life; he was a man of considerable property and had large flocks of sheep and cattle. He said he had three wives; the first, whom he had married when young, was now old and decrepid, the second above the middle age, and the other not very young. Through life he had earnestly wished for a child to enjoy his patrimony; but the bloom of youth having faded on the cheeks of his two elder wives, there remained no hope, and he was on the brink of despair even with his youngest wife: but after the fervent prayers of many years heaven had granted his wishes by bestowing on him a promising son, of whom he was dotingly fond. The boy, he continued, was never easy but when he was at a neighbouring tent in company with a girl about his own age, which circumstance caused the old man some uneasiness, as it frequently deprived him of seeing his son for the whole day. This artless tale recalled to my recollection the following picture in the loves of Leila and Mejnoon:—

كاندر عرب از بزرگواران — Among the chiefs of the Arabs there was one
بودست سري ز تاجداران — of exalted dignity;
بر عامريان قبيله سالار — Who was the head of the tribe, and whose rule
سر خيلي قوم را سزاوار — the other chiefs obeyed.

هر دشت که بي کرانهٔ او
درزير سياه خانهٔ او
فوج شترش روان بصحرا
چون موج شتر بروي دريا
ز انبوهي خيل گوسفندش
ره جانب خيل خانهٔ بندش
چندانش تکاوران تازي
هر گوشه بگور کرده بازي
کز گوش چو يك قلم کشاده
بر گور ني قلم نهاده
سيم وزرش از حساب بيرون
يعني بحساب گنج قارون
از هرچه بدوست طبع خرسند
بودش بزيادهٔ غير فرزند
ميراث نهاده بيکرانه
ميراث خوري نه در ميانه
بودش بتن آرزوي جاني
پيرانه سرش غم جواني
تا چونکه شکوفه اش برد باد
از ميوه بود درختش آباد
غافل که ز ميوه بر نه بيند
نخل املش ثمر نه بيند
شمعي که ز شوق بر فروزد
زو خرمن هستيش بسوزد
مهري که برارد آسمانش
گردد سبب زوال جانش

Wherever his black tent was pitched, the boundless desert owned his sway.

When his droves of camels moved through the plain, they appeared like waves on an agitated sea.

His flocks of sheep were so numerous that they left no road to the camp.

His coursers were seen in various quarters playing with the elk;

And, with ears spread like the reed, rushing on their fellow-brute in sportive pranks.

His silver and gold exceeded computation; they were equal to the treasures of Karoon.

He had a profusion of every thing, save that he had no child.

His patrimony was immense, but he had no one to inherit it.

The anguish of youth came upon him in his old age.

Being desirous, that when the gale had carried away his blossoms, his tree might bear fruit.

But, seeing no prospect of future bearing, the tree of hope began to wither.

The candle of desire being lighted, consumed the harvest of his existence.

The sign that was stampt on his prospect, made his spirits droop like the setting sun,

و آن سبزه که مزرعش بمايد
خود افعي آن زمرد آيد
چندان بي اين خيال مي بود
بر خاک نياز چهره مي سود
وز گريه رخ اميد مي شست
تا داد دهندش آنچه مي جست
زيبا پسري چو دانهٔ در
زو تاج قبيله را تفاخر
با هرچه جمال راست خويشي
بودش ز باد تي ديشي
زين تفحه که کرد کارداش
بر رخ در خرمي کشادش
او نيز در فراغ بکشاد
و آنگاه صلاي عام در داد
سوري ز سر سرور بنمود
ز انسان که نه حد آدمي بود

And the emerald verdure of his field was blighted with its own venom.

His tortured mind remained thus racked in thought, when rubbing his face with the dust of supplication,

And bathing his cheeks with the tears of hope, the Almighty granted his request:

And favoured him with a beautiful son, fair as the spotless pearl, to continue the reign of his dynasty.

He was a perfect Adonis, and there was no room for imperfection.

For this bounteous gift the gate of gladness opened on his countenance, and the door of rest was no longer shut.

He opened the gate of retirement, and invited the people to a feast.

Joy and delight pervaded the banquet, and the guests were innumerable.

After learning which was the tent that possessed such attraction, I introduced myself to the family; their only child was this fascinating daughter. She appeared nearly marriageable, was tall and well-proportioned. She was not so fair as our own lovely country-women, but her complexion was that of a fine brunette, with sloe-black eyes, and cheeks like the blushing rose. Her hair was divided on her forehead, and hung gracefully down her back in dark-brown ringlets; her teeth resembled strings of pearl, and her lips the ruby tint of the brightest gem. There was a majestic grace in her deportment that rendered her amiable; her voice was full and melodious, and she spoke the Lakee dialect with the softness of the Deri, or the language of the Court.—I called in my way back to take leave of the aged Chief; and, after some conversation, I recommended him to lay no impediment in the way of his son's union with this second *Leila*, so well deserving of him, lest, like *Mejnoon*, he should experience similar reverses. He smiled assent, and we bade each other adieu.

ارمه خانه منزل ٥٦ ARMAKHANAH.—*Stage Fifty-sixth.*

9th.—We rose with the sun and continued our journey. After crossing several hills we descended into the bed of a winter torrent, called Kam-chahi. The water

flowed along the middle, and, now and then, branching from the parent stream, formed several islands partly clothed with corn of the finest growth. We crossed a little valley beautified with clumps of trees covered with the richest foliage, and arrived to breakfast at our encampment near the village of Armakhanah. Near this place is a castle, which, with the picturesque scenery of the surrounding country, gives interest to the view. To the west you have the Damirloo daghi or iron mountain, under which is a verdant hill called kara-tepeh; N.W. the Choohoor and the Kiapaz mountains; N. the Keitee mountain; N. W. the Tawalash hills.

The country abounds with game. I saw several curious birds, and shot one with two black plumes on its head, it is called *sarcheh* in the Persian language, and *kara beer chuk* in the Turkish. Our course of this day was N. W. the distance from the last stage two parasangs.

تغاي منزل ٥٧ TAGHAI.—*Stage Fifty-seventh.*

10th.—We left Armakhanah early in the morning, and, after a short ride, came to the bed of a river nearly dry; after which the road led over some grassy hills, covered with flocks of cattle. About seven miles on the way we passed the village of Baryoonbak, and the ruins of another. Near the latter a path turned to the left out of the main road; some of the people who knew the way turned down this path, but most of the muleteers continued along the main road, which was not discovered till they had gone a considerable distance, when by holloing to one another, from hill to hill, the people, after some confusion, crossed into the right track. About seven o'clock we reached

طاش بولاق DASHBOOLAK,

a small town fortified with a castle, some way down the mountain, from whence we could discover a thick fog hanging over the country below, and the summits of the mountains above the mist were covered with snow—the day had hitherto been sultry. This spot is termed Serhed, or the boundary of the hot and cold regions: we had not gone far below the town before we were enveloped in the fog, which struck to us piercingly cold, and the crops were proportionably later and more luxuriant. Soon after we had reached the bottom we crossed the Khalkhal, a range of hills that divide a tract of country from Azerbijan, and about nine o'clock arrived at the village of Taghai, where we halted in some fine meadows on the banks of another winter torrent. Here we found Yusuf Khan, who had been waiting for us at the village of Becroondeh, a short distance beyond, in order to act as Mehmandar, we having entered the territory of Abbas Mirza.—Course N. W.: distance from Armakhanah four parasangs and a half.

آق كند منزل ٥٨ AUK-KIAND.—*Stage Fifty-eighth.*

11th.—Quitted Taghai at break of day, and ascending the north bank, we continued in that line for about a mile till we came into the main road, which led in a north-west direction over some naked green hills, till we reached a long steep, at the foot of which stood the village of Auk-kiand, which in the Turkish language means the white village, where we halted. A short distance from hence is a hill called Teura-dagh, which I ascended, and found at the top a hole cut in the rock, which appeared to have been lately occupied either by banditti or shepherds, as there were several

fragments of culinary vessels, and a fire-place formed of loose stones in the middle of it.—Distance from Taghai two parasangs.

گل تپه منزل ٥٩ GULTEPEH.—*Stage Fifty-ninth.*

12th.—We continued our journey at break of day; and, after descending a hill, we entered a picturesque valley affording many fine landscapes. The bold appearance of the Sahard mountains, covered with snow, had a striking effect, and formed a great contrast with the variegated tints of the other parts of the picture. At the foot of a hill, about half-way, was the village of

شيرين بلاغ SHIREEN BOLAGH,

or the sweet fountain, chiefly deserted. There is a tradition that a lady, whose beauty captivated the hearts of all who beheld her, having drunk at this fountain, which before had been brackish, the spring became sweet, and the stone which her lips had touched became a huge gem—that the gem had been carried to Mecca, but the sweetness of the water remained. This fable probably originated in the following lines:—

چون پرده كشيد گل بصحرا	When blooming flowers decked the plain, the face
شد روي زمين به گل معطرا	of the earth was scented.
خنديد شكوفه بر درختان	The trees all smiled in blossom, like the emblem
چون سكه روي نيك بختان	of good fortune.
از لالهٔ لعل و از گل زرد	The banners of the universe were tinged as the
گيتي علم دورنگ بر كرد	red streaks of the tulip and the saffron-coloured rose.
از برگ نواي باغ و بستان	The thickets rang with the notes of the nightin-
با برگ و نوا هزار دستان	gale and the responses of other birds.
سيرابي سبزهاي نو خيز	The dew-drops on the fresh verdure appeared like
از لولو تر زمرد انگيز	moist pearls strewed upon emeralds.
لاله زورق فشانده شنگرف	The cup of the tulip scattering vermillion, cast
افتاد سياهيش در آن حرف	a deep shade on its border.
زلفين بنفشه وقت بازي	The humble violet spreading its tufts, sported
در پاي فتاده از درازي	time below.
غنچه كمر استوار مي كرد	The rose-bud dressing in armour, defended itself
پيكان كشي بكار ميكرد	with spears.

گل بافت بشرق حريري	The silken vestment of the rose, gilded with the
شد باد براه نوش گيري	rising sun, perfumed the passing gale.
نيلوفر از آفتاب كلنك	The nenuphar, drooping its stalk, was lying still
بر آب سر فكنده بي چنك	on the water.
شمشاد بزلف شانه ميكرد	The box was curling its leaves, and the fruit was
گلنار بنار دانه مي كرد	setting on the pomegranate tree.
سنبل سر نافه باز كرده	The hyacinth emitting its fragrance, was greeted
گل دست بدو دراز كرده	by the full-blown rose.
نرگس ز دماغ آتشين تاب	The narcissus, awakened by the blaze of Ler
چون بت زدگان بجست از خواب	golden head, like a nymph, arose from sleep.
جوشيدن قطرهاي باده	The arghavan, distilling drops of wine, supplied
خون از رگ ارغوان گشاده	it from its bleeding vein;
گل ديده بترس باز ميكرد	And the frighted blossom, peeping from under the
چو مثل ندید ناز ميكرد	leaves, unconsciously exposed its charms.
سوسن نه زبان تيغ در بر	From the nine-tongued lily's breast, or rather
ني ني غلطم كه تيغ بر سر	head issued a dart.
مرغان زبان گرفته در باغ	The birds were singing in the garden, and their
بكشاده زبان بنعت ما راغ	notes re-echoed through the mountains.
دراج ز دل كبابي انگيخت	The mournful cooing of the turtle-dove swelled
قمري همگي ز سينه ميريخت	the breast with melancholy;
هر فاخته بر سر چناري	Whilst each ring-dove, perched on the plane tree,
در زمزمه حديث ياري	whispered constancy to its mate.
بلبل ز درخت سر كشيده	The nightingale, retiring from its tree, sighed like
مجنون صفت آه بر كشيده	a distracted lover;
چون گل رخ ليلي از عماري	When he saw the rose of Leila's cheek as she
بيرون زده سر بتاراج داري	alighted from her litter.

در فصل گلي جنين همايون	It was the happy season of spring when she issued
ليلي ز وثاق رفت بيرون	forth.
بند سر زلف تاب داده	The fillets that bound her curling locks shed a
گل را بنفشه آب داده	lustre on the rose, and added richer tints to the hue
از نوش لبان آن قبيله	of the violet.
كردش چو يكي گوهر طويله	When she drank at the well, the stone at the
تركان عرب نشيشان نام	mouth of it was transmuted into a huge gem.
خوش باشد ترك تازي اندام	Captivating as the Nisheeshan damsels are among
در حلقهٔ آن بتان چون حور	Arabia's sons—
ميرفت چنانكه چشم بد دور	Amid those beauties she resembled a nymph of
تا سبزهٔ باغ را به بيند	paradise beyond the grave.
در سايهٔ سرخ گل نشيند	In order to contemplate the productions of the
با نرگس تازه جام گيرد	garden, she reposed in a bower of roses.
با لاله نه پند خام گيرد	She held a cup to the fresh narcissus—compared
از زلف دهد بنفشه را تاب	to the tulip she appeared no vain rival.
وز چهرهٔ گل شكوفه را آب	Her ringlets reflected a lustre on the violet, and
اموزد سرو را سواري	her face outvied the blushes of the full-blown rose.
شوند ز سمن سپيد كاري	The elegance of her deportment surpassed the
از نافهٔ غنچه باج خواهد	majestic graces of the waving cypress, and her com-
وز مشك چمن خراج خواهد	plexion eclipsed the snowy hue of the lily.
	She transcended in fragrance the rose-bud, and
	excelled all the beauties of the garden.

Having travelled about four miles further, we reached the village of Gultepeh, and rested there during the remaining part of the day; the inhabitants had left Shireen Bolagh about thirty years before, and most of them had settled here. Our course was N. W. and two parasangs distant from Auk-kiand.

٦٠. ميانه منزل MIANEH.—*Stage Sixtieth.*

13th.—We left Gultepeh early in the morning. The road led along the plain for four or five miles when we entered upon the hills, and came at length to a steep winding road that led down the cliffs into a most romantic valley: on the one side we saw stupendous rocks rising one above the other, varied in their forms and covered with

the richest tints; on the other side flowed the river Kezil-ozan in ceaseless murmurs through this solitary vale; in the middle space was seen the bridge that seemed to connect the huge masses of stone on either side; while in the distance were blue mountains, towering above the nearer ones, whose bases formed the course of the river. The Embassy forded the river a considerable distance from the bridge, but I rode on in order to take some sketches. When I came up to the bridge, I found it in so dilapidated a state that it was almost dangerous to ride over it; having, however, safely crossed it, I found myself at the foot of Mount Taurus, and after a short ascent reached the Castle of the Daughter, built on a rock washed on one side by the river. I remained a considerable time exploring the ruins, leaving my horse in charge of a servant; it was difficult to find an entrance, but after some climbing I reached the ruins, and examined every part. The whole surface was overgrown with brushwood, which served as a cover for birds; several sorts took flight while I was making my observations, among which were some resembling the Guinea fowl. I traced the walls on the edges of the rock, widening or narrowing as the rock was shaped. On the part farthest from the river were the bases of some battlements which are seen from the high road looking down as you ascend the mountain. Next the river is another part detached from the last; it consists of a tower tolerably entire and very picturesque being on a considerable elevation—the rocks, the river, and every thing about it, combine to form a most interesting picture. Leaving these ancient ruins, I moved up the mountain, and after a very long ascent reached the summit. Here one of the most extensive views imaginable gratified the sight—the white canvas of our tents appeared like so many specks beyond the town of Mianeh, whilst the winding course of the river, the various villages, and other objects dispersed about the plain below, were distinctly seen at a vast distance. The descent down this majestic mountain was a regular steep for many miles, and the base comes abruptly into the level plain which commences the hot regions. Soon after I had reached the bottom I crossed the river by a bridge of twenty-two arches, with a minaret at each corner; passed the village of Aliabad to the right, and three or four miles further reached Mianeh, a place more remarkable for the bite of a species of bug than anything else: the Persians in general have such a dread of it, that they choose to go forty miles round rather than approach the place. Having just left the cold regions, we felt the heat exceedingly oppressive; the thermometer standing above 100 in the shade of our tents.—The distance of this stage from the last is six parasangs.

ترکمان منزل ۶۱ TURKMAN.—*Stage Sixty-first.*

14th.—We left the camp at Mianeh before day-light, and after travelling a few miles entered the bed of a river, which, being low, divided itself into several small streams, sometimes uniting, and sometimes branching off, according to the concavity or convexity of the ground: on each side were bold and varied rocks, and sometimes insulated masses, of extraordinary shapes, stood in the mid-stream. Some time after, we ascended the left bank, and crossed a series of hills, with now and then a village on each side of the road: there was a great sameness in the face of the country—nothing was seen but innumerable hillocks, which, from the tops of the higher ones, appeared like ruffled green waves. Towards the end of this stage was the village of

خواجه غیات KHOJEH GHEEAT,

a cluster of mean houses, with part of an old tower, and a little beyond was our encampment, in a space between the hills, near the village of Turkman. This place lies west of Mianeh, and distant six parasangs.

کرد چمن منزل ۶۲ KARACHEMAN.—*Stage Sixty-second.*

15th.—We moved on at four in the morning; passed an Eliot encampment, the tents of which were pitched in a circle near the village of

قرب دوست KERIB DOOST,

on the slope of a hill, and near it another village called

مهمان دوست MEHMAN DOOST;

both names signify *friend of the stranger*. Afterwards we passed the village of

باشسیز BASHSEEZ,

and the hamlet of Oozoomche, inhabited by Armenians. There was no other object during this day's journey except the Sahard mountains, which became bolder;—we reached the village of Karacheman, consisting of a cluster of huts by the side of a rock near a small stream, here we encamped for the day between some grassy hills. Soon after our arrival a hearing took place respecting Mustapha, the tatar from Constantinople, who the day before had docked the tail of a bad horse, in order that no other messenger might be troubled with him. The Persians took the matter in a serious light; they considered it a bad omen, and would have murdered Mustapha but for the interference of Sir Gore: the reason they assigned was, that when the king dies they cut the tails of their horses as a sign of mourning, but at no other time is a horse's tail ever clipt; and they feared this rash act might bring some calamity on the nation. —This stage is three parasangs and a half from the last, and lies north-west of it.

تقما طاش منزل ۶۳ TIKMADASH.—*Stage Sixty-third.*

16th.—We continued the journey before day-light over green hills; passed a caravansary on the left of the road, descended into a valley, passed some old buildings on the right, and halted at the caravansary of Tikmadash. After breakfast Sir Wm. Ouseley and myself walked to the village of Tikmadash, about two miles distant, and after taking a sketch of the place we proceeded to examine the remains of the caravansary of Dingah, an old ruin—the principal part standing is a curious arch. The day had set in very hot, and we hastened back to the camp. Our course from Karacheman was W. N. W.—the distance three parasangs.

This country is remarkably rich in soil, as appears from the luxuriance of its herbage; among other plants is the liquorice, which though growing as a common weed in every part of Persia I had passed through, here attains a size far surpassing any I had hitherto observed.—The caravansary was built by Shah Abbas, as appears from the following verses, in large characters, painted over the front entrance, which I copied:—

PALACE at OJOON.

عطاي داد جست وجوي خواجه زاده
The gift was bestowed by intercession;

كليد ملك عباس شاه ثاني داد
By the lawful key of the kingdom, Abbas Shah the Second;

زعدل داد شهنشاه مشرق و مغرب
The distributor of justice, the king of kings of the east and west.

گرفته بود بكف معركي زمام مراد
Who took the field of battle with the reins of affection.

بغلب خواجه محمد حسين كيلاسب
By excelling Khojeh Mohammed Hosein Kilash;

كه كرده خانهٔ دنيا و اجرت آباد
Who gave refuge to the world, and rebuilt their ruined towns.

بعزم نيك ورضاي خد يونسوري
With a resolution, and, like Jonas, with a countenance beaming with good-will;

چنين بود پلزود راين پنايي خيرنهاد
He produced concord throughout his dominions.

بجلد دستي استاد گرچي بنياد
This edifice was built under the direction of Ostad Gurchee.

در بهشت بشادي بروي خلق كشاد
The gate of heaven opened in joy upon the people.

شنيدم ازفي تاريخ ما بقي ميگفت
The king said, "I have heard our era will remain for ever, so my dwelling is one of the dwellings of paradise."

كن من زمكاني بهشت آباد

It is often entertaining to read the various lines written on the walls of a caravansary by different visitants; sometimes bad poetry with spirited meaning, and sometimes quotations from the most classic authors, according to the genius or education of travellers in different ages. Among the latter was an admirer of Jami's works, who had written the introduction to Joseph and Zuleikha: this is certainly a very beautiful poem, and deserves to be translated into the European languages. The lines ran thus:

الهي غنچهٔ اميد بكشاي
Open the bud of hope, O Lord; expand a rose from the garden of eternity;

گلي از روضهٔ جاويد بنماي
Make my garden smile with the lip of the opening bud, and cherish my senses with the odour of the rose.

بخندان ازلب آن غنچه باغم
In this unstable dwelling of affliction, listen to my earnest prayer.

وزان گل عطر پرور كن دماغم
Grant me a conception of thy bounty, and my tongue the power of praising thee.

درين محنت سراي بي مواسا
Thou hast stored my mind with abundant treasure, give cadence to my tongue to weigh its jewels.

بنغمتهاي خويشم كن شناسا
ضميرم را سپاس انديشه كردان
زبانم را ستايش پيشه كردان
دلي دادي زگوهر گنج بر گنج
زگنج دل زبانرا كن گوهرسنج

ز تقويم خرد به روزيم بخش
Enrich me with a day from the calendar of understanding, and place the regions of speech at my disposal.

بر اقليم سخن فيروزيم بخش
كشادي نافهٔ طبع مرا ناف
Thou hast burst the musk-bag of my genius, may it perfume the whole face of the earth.

معطر كن زمشكم قاف تا قاف
زشعرم خامه را شكر زبان كن
May the reed that writes my verse drink sweets, and scatter amber through the book.

زعطرم نامه را عنبر فشان كن
سخن را خودسر انجامي نماندست
Names have exhausted themselves, except one, and no interesting tale remains unrecited by my predecessors.

وزان نامه بجز نامي نماندست
درين خم خانهٔ شيرين فسانه
I hear no cheering voice in this tavern, no melodious sound.

نمي يابم صداي زان ترانه
بزرگان باده ها خوردند ورفتند
The men of genius have drunk the wines and are gone away; they have emptied the inns and have departed.

تهي خم خانها كردند و رفتند
نه بينم پختهٔ زين بزم خامي
I see no dish, not even a wine-cup in this empty banquetting place for Jami to hand.

كه باشد بر كفش زان باده جامي
بيا جامي رها كن شرمساري
Come Jami! make thy way through bashfulness; bring out what thou hast, whether it be clear or drained to the dregs.

زصاف و درد پيش آر انچه داري

اوجون منزل ٦٤ OJOON.—*Stage Sixty-fourth.*

17th.—We moved on at break of day, passed the ruins of Dingah, and, after crossing several hills, descended into the valley of Jangoo: here we were met by the prince's carriage, drawn by eight horses. His royal highness had sent it for the use of Sir Gore, which was considered a great compliment paid to him. We passed the village of Chandekhan to the right, and soon after arrived at

جنگو JANGOO,

where we stopped to examine two circles of large stones, inclosing some graves and tombs; they stood near the side of the high road, and the Persians say they were carried there by the Pahlavans or heroes of old. Jangoo, in the language of the country, means assembly. The council is said to have assembled at this place when the city of Ojoon existed; the city, however, has disappeared, and nothing remains at Jangoo but a few miserable huts, forming an insignificant village. Some Persian troops came to meet us, commanded by Colonel Darsy; and, after descending a hill,

we entered the valley of Ojoon, and encamped near a summer residence of the Shah. This stage is three parasangs from the last, in a direction north-west.—The troops performed their exercise so well, to the word of command in English, that it excited the astonishment of Abu'l Hasan Khan, who exclaimed in extasy, *Barik Ullah! khoob taalim meeshevend*—Gracious Heaven! how well they have learned.

The land in this part of the plain is remarkably fertile, on which account many breeders of horses frequent it. In the course of the day, taking some attendants with me, I rode to the village of

بستان آباد BOSTANABAD,

about a parasang distant from the Shah's villa; in the way I observed a great number of ovens, probably used by an army at some former period; and here, for the first time in Persia, I saw some of the large slate-coloured buffaloes at pasture—(the Persian buffalo resembling more the small Indian buffalo). Near this place is a hot spring, at a spot called Kara-kiura; the water issues from a rock into a basin, and is so hot that I could scarcely bear my hand in it. I brought away a bit of the rock whence the spring arises, and found it strongly impregnated with sulphureous matter.

وهسپنج منزل ٦٥ VAHSPENJ.—*Stage Sixty-fifth.*

18th.—We left the camp at Ojoon at three in the morning, forded the river near a bridge in ruins, and travelled over some hilly ground, that afforded no striking object for about two hours, when we descended into a plain, in which there was a lake, with several villages along its borders; crossed a mountain on which stood the ruins of the caravansary of Serpoosheedeh, and came into another plain covered with fine grass, with many horses at pasture in it, round the tents of their owners. The strata of the mountains had a very singular appearance from the plain, and the road afforded several romantic views. We crossed another mountain, entered the plain of Tabriz, about seven and encamped near Vahspenj, improperly called Wasmeech, soon after eight o'clock the same morning.—This stage is distant from the last about six parasangs, in a direction of north-west.

During the absence of English amusements, there is ample scope for the contemplative mind in the solitary plains of Persia. While inactive man is stretched on a carpet or a mat, under a tent, sleeping away the sultry hours, the industry of many insects increases with the heat. We may then behold the busy bee, laden with her honied store, hurrying to her waxen cell; or the intrepid beetle impelling balls, thrice its own size, for miles along the ground. In like manner, too, we may see the industrious ants spread over the brown earth in countless swarms; one species an inch in length, another so diminutive as scarcely to be seen with the naked eye: yet these are monsters when compared with animalcule discernable through a microscope, feasting by tens of thousands on the rind of some fruit, or in a drop of dew, preying on one another, like wolves on lambs, or sharks on shoals of fish.

Whether the microscope was known to the ancients or not I have not been able to ascertain, but if we may judge from the following language of Jami, at the beginning of his Joseph and Zuleikha, it must have been known in his day:

افتتاح نامه COMMENCEMENT OF THE BOOK.

بنام یکانه که چشمهٔ روشن مهر
از دریای نوالش یك نمست و دفتر
ملون سپهر از ایات کمالش یکرقم

In the name of the incomparable Being, in the ocean of whose gifts, the fountain of light, the sun, is but a drop; and the variegated volume of the sphere, but a cypher in the signs of His perfection.

بنام انکه نامش حرز جانهاست
ثنایش جوهر تیغ زبانهاست
زبان درکام کام از نام او یافت
نم از سرچشمهٔ انعام او یافت
خردرا زو نموده دم بدم روي
هزاران نکتهٔ باریک چون موي
يي آن مو زبانرا شانه کرده
ز دندان شانه را دندانه کرده
تعالي اللهٔ زهي قيوم دانا
توانايي ده هر ناتوانا
فلك را انجمن افروز انجم
زمين را زيب انجم ده بمردم
مرتب ساز سقف چرخ دایر
فراز چار ديوار عناصر
بناف غنچه گل را نافه پيوند
ز گل بر شاهد گلبن حلي بند
قصب باف عروسان بهاري
قيام آموز سرو جويباري
بلندي بخش هر همت بلندي
به پستي افکن هر خود پسندي

His name do I invoke who is the refuge of departed souls, whose praise is the brightest jewel of the sword of eloquence.

The tongue, the gate of desire, had its source in his name, and was moistened at the fountain of his gifts;

Who brings the animalcule to life each instant, and nourishes the slender thousands in less compass than a point of hair.

Who made their tongues like files, and their teeth like the teeth of combs.

Almighty God! the Eternal, the Omniscient, who supports his needy creatures.

Who lights the heavens with constellations, and, like the stars above, places man below, to ornament the earth.

Who framed the vaulted roof of the revolving sphere, over the four walls of the elements.

Who gave the rose its fragrance in the bud, and studs the naked bush with gem-bespangled flowers.

Who weaves the garments of the brides of spring, and teaches the tall cypress to grace the shore.

Who elevates the virtuous, and humbles the self-conceited.

BOSTANABAD.

گناه آمرزرندان قدح خوار	Who pardons sinners when they drink the draught of repentance, and suffers the aged hypocrite to be reclaimed.
بطاعت گیر پیران ریاکار	
انیس خلوت شب زنده داران	Who accompanies those who watch the night in solitude, and spends the time with those who labour through the day.
رفیق روز در محنت گذاران	
ز بحر لطف او ابر بهاري	From the ocean of whose bounty comes the vernal cloud which waters the thorn and jessamine alike.
کند خار و سمن را آبداري	
ز کان جود او باد خزاني	From the store-house of whose beneficence the gale of autumn breathing, spreads a carpet over the meadow, covered with gold spangles.
کند فرش چمن را زرفشاني	
ز شکرش پر شکر کام شکرفان	From whose praises come the wishes of the penitent, and from whose vengeance comes the venom of false pleasure to the sinner.
ز قهرش زهر عیش تلخ حرفان	
وجودش آن فروزان آفتابست	It is his presence that inflames the radiant sun, whence every atom borrows its light.
که ذره ذره ازوي نور یابست	
گر از خورشید و مه دارد نهان روي	Should he withhold his countenance from the sun and moon, their sphere would be hurled into annihilation.
فتد در عرصهٔ نابود شان کوي	
بما زان مدت هستي نه آمد	For his mercy's sake he destroys not the old, but gives existence to new creations.
که هست و هستن و هستي ده آمد	
ز بام آسمان تا مرکز خاک	If from the vault of heaven down to the centre of the earth, you look an hundred ways and direct your thoughts;
اگر صد ره بیابي وهم و ادراک	
فرود آیم یا بالا شتابم	Whether you bend them down or up, you cannot perceive one atom uninfluenced by his power.
ز حکمش ذرهٔ بیرون نیابم	
مبرا ذاتش از چوني و چندي	His pure essence has neither quality nor quantity —no bounds below, nor limits set on high.
مبرا تر ز پستي و بلندي	
ز بیچونیش چون و چند ها هست	From his infinity proceed time and matter,—the power of the most potent vanishes before him.
بلندان با علو قدر او پست	
خرد در ذات او اشفته راي	Wisdom is bewildered in the labyrinth of his nature, his trackless ways are inexplorable.
طلب در راه او بي دست و پاي	

اگر ننهد بلطف خود قدم پیش	Should it not please him to meet us, every instant we should wander farther from him
شود ز و دوري ما دم بدم پیش	
چو خیزد صدمت صیت جلالش	Oft as his voice majestic comes with a mighty clash, and thunders through the gate of his eternal court;
بود در بارگاه لا یزالش	
ملك شرمنده از نا دانایي خویش	The angels blush at their incomprehension, and the heavens wonder at their own revolutions
فلك حیران ز سرگرداني خویش	
همان بهتر که ما مشتي هوسناک	Let us therefore shut the hand of vanity, and place the mirror of reflection over chastity.
کنیم آیینه از رنگ هوس پاک	
ز بود خود فراموشي گزینم	Be not remiss; but bend the knee of silence, and contemplate.
پس زانوي خاموشي نشینم	

تبریز منزل ٦٦ TABRIZ.—*Stage Sixty-sixth.*

19th.—We set out again before sun-rise. The road led over hills for several miles, then descending to the river, we followed its course amidst fine rocks. The Istekbal did homage to the Embassy midway; it was composed of several troops of cavalry, commanded by British officers, accompanied with musicians, dancers, and others, as on former occasions, who conducted us into Tabriz. As we approached the city, the road for a considerable way was lined with infantry of very martial appearance (who paid us military honours). They were dressed in blue jackets faced with red, and had much the appearance of our own artillery, with the exception of the Persian cap. When arrived, Sir Gore was taken to the house which Sir H. Jones had formerly occupied, but being too small for the accommodation of the suite, it was some time before houses could be provided for the whole; but in the course of the day several families were turned out of their houses in order to make room for us. A house, belonging to an Armenian priest, fell to my lot: and perceiving the family making up their beds out of doors, I requested them to return, two rooms being sufficient for my use. They expressed many thanks; and I had the pleasure of seeing them in possession of their house again before night.—The length of this last stage is two parasangs, in a direction north-west.

20th.—I arose at break of day, in order to enjoy the cool breeze of morning, and repaired to the arsenal, which was a miniature resemblance of a British arsenal; the cannons were numbered with English figures, and it was entertaining to see and hear English serjeants drilling the Persians in English, and to hear their broken English in naming their respective guns. Within this arsenal stands a lofty building called Taughi Ali Shah. Part of this edifice has been destroyed by an earthquake; it has a window at the top, from which criminals are hurled, and dashed to pieces in the presence of the prince. It once happened that a woman, who was precipitated for a crime, had contrived some linen, on the principle of a parachute, which arrested the

violence of the fall, and the woman came down unhurt. The prince, at first, was much enraged; but, finding that the contrivance originated with her own sex, he gave her a free pardon.

From this spot Tabriz being seen to advantage I made a panoramic sketch of it; but being subject to earthquakes, there are not many lofty edifices to be seen in it. The city is walled round, and has six gates, called by the names of the roads they open upon as—Kazwinun kapusi, the Cazwin gate; Mier-mier kapusi, the Miermier gate; Nobirun kapusi, the Nobir gate; Kheeavendun kapusi, the Kheeavend gate; Stambolun kapusi, the Constantinople gate; Giegelun kapusi, the Giegel gate.

Near the Kheeavend gate are the ruins of Giuk Machad, consisting of ornamented walls, arches, and other fragments, in a superior style of architecture: this edifice was erected about three hundred years after the death of Mahomet. On each side of the Kheeavend gate is, in bas relief, a lion chained to a cipress tree—probably the arms of the city. The prince's palace is a modern building, erected in the great square mentioned by old travellers; part of it is converted into gardens, and part to other purposes, so that the size of the present Meidan is no more than the ordinary size of such places.

21st.—Prince Abbas Mirza consults his astrologers, and they consulting the planets, discover that if he signs the definitive treaty before the next conjunction, evil may attend it; therefore the signing of the treaty is deferred till the lucky day arrives; consequently Sir William Ouseley and myself are detained from setting out for England with the treaty.

Visited Colonel Darsy; while we were at breakfast a French officer entered the room, calling himself Captain Druville. He pretended he had fought a duel in Spain with another officer, whom he had killed, and had fled to this place for refuge. I no sooner heard his tale than I said he was a spy; but his story had some weight with the rest of the English, because he had contrived to obtain letters of recommendation from high authority: it fell out in the sequel that he *was* a French spy.

The houses here are generally low, and the entrances still lower in proportion; the entrance to my apartments was not three feet high, while the inner door-ways were sufficiently commodious. My host informed me the reason was to prevent horses coming to his stables: for whoever had a stable was liable to have horses billetted upon him. This good man had an agreeable wife and several children; the eldest was a most beautiful girl in her seventeenth year. Besides his function as a priest, he was a schoolmaster, and as the school-room adjoined mine I could constantly hear the children learning the rudiments of the Armenian language; this to many would have been tiresome, but to me it was otherwise. The following Elements, having been collected on scraps of paper, I give them in this part of my Journal, to prevent their being lost; and, as the introduction of them will add nothing to the expense of the work, the general reader can easily pass them over. The pronunciation was taken from the lips of the priest, and may be compared with the original character on the opposite plates.

ELEMENTS

OF THE

ARMENIAN LANGUAGE.

NAMES AND POWERS OF THE LETTERS OF THE ALPHABET,

aip *a*, pien *p*, keem, *k*, ta *t*, yetch *ia*, za *z*, ch *e*, yet *u*, twa *tt*, zhe *zh*, inee *ee*, leeun *l*, khah *kh*, dza *dz*, gan *g*, hoa *hh*, tsa *ts*, ghat *gh*, jeh *j*, meean *m*, hee *h*, nhoo *n*, sha *sh*, wa *w*, chaa *chh*, ba *b*, cheh *ch*, rha *rh*, seh *s*, viev *v*, dreoon *d*, reh *r*, tsoah *ts*, iun *u*, piur *pp*, kieh *kk*, o *o*, feh *f*.

Vowels joined with Consonants,

pa,	pia,	pe,	pu,	pee,	pwa,	po,
ka,	kia,	ke,	ku,	kee,	kwa,	ko,

The same with all other consonants.

NOUNS.

There are twenty declensions, ten regular and ten irregular:—

FIRST DECLENSION.

	SINGULAR.		PLURAL.	
Nom.	paun	a word	pank	words
Gen.	panee	of a word	paneets	of words
Dat.	pance (or) ar pan	to a word	paneets (or) ar panus	to words
Ac.	uz pan	the word	uz panus	the words
Ab.	ee pa-ne	by a word	ee paneets	by words
Nar.	uz pau-ne	from a word	uz paneets	from words
Inst.	panneev	with a word	panyook	with words
Cir.	uz panneev	about a word	uz panyook	about words
Com.	ee paunee	in a word	ee panus	in words
Voc.	Ov pan	O word	Ov pank	O words

SECOND SPECIES.

	SINGULAR.		PLURAL.	
Nom.	meed	a mind	meedk	minds
Gen.	mudee	of a mind	mudats	of minds
Dat.	mudee (or) ar meed	to a mind	mudats (or) ar meedus	to minds
Ac.	uz meed	the mind	uz meedus	the minds
Ab.	ee mu-de	by a mind	ee mudats	by minds
Nar.	uz mude	from a mind	uz mudats	from minds
Inst.	mudav	with a mind	mudok	with minds
Cir.	uz mudav	about a mind	uz mudok	about minds
Com.	ee mudee	in a mind	ee meedus	in minds
Voc.	Ov meed	O mind	Ov meedk	O minds

THE ARMENIAN ALPHABET.

CAPITALS. Ա Բ Գ Դ Ե Զ Է Ը Թ Ժ Ի Լ Խ Ծ Կ Հ Ձ Ղ Ճ

SMALL. ա բ գ դ ե զ է ը թ ժ ի լ խ ծ կ հ ձ ղ ճ

a p k t ya z e u tt zh ee l kh dz g hh tz gh j

CAPITALS. Մ Յ Ն Շ Ո Չ Պ Ջ Ռ Ս Վ Տ Ր Ց Ւ Փ Ք Օ Ֆ

SMALL. մ յ ն շ ո չ պ ջ ռ ս վ տ ր ց ւ փ ք օ ֆ

m h n sh wo tch b ch rr s v d r ts u pp k o ph

Vowels joined with Consonants,

բա բե բէ բը բի բո բօ

գա գե գէ գը գի գո գօ

ԱՆՈՒՆ NOUN.

FIRST DECLENSION.

SINGULAR.		PLURAL.	
Nom.	բան pan a word	Nom.	բանք pank
Gen.	բանի	Gen.	բանից
Dat.	բանի	Dat.	բանից
Acc.	զ բան	Acc.	զ բանս
Ab.	'ի բանէ	Ab.	'ի բանից
Nar.	զ բանէ	Nar.	զ բանից
Inst.	բանիւ	Inst.	բանիւք
Cir.	զ բանիւ	Cir.	զ բանիւք
Com.	'ի բանի	Com.	'ի բանս
Voc.	ո՛վ բան	Voc.	ո՛վ բանք

SECOND SPECIES.

SINGULAR.		PLURAL.	
Nom.	միտ meed a mind	Nom.	միտք meedk
Gen.	մտի	Gen.	մտաց
Dat.	մտի or առ միտ	Dat.	մտաց or առ միտս
Acc.	զ միտ	Acc.	զ միտս
Ab.	'ի մտէ	Ab.	'ի մտաց
Nar.	զմտէ	Nar.	զ մտաց
Inst.	մտաւ	Inst.	մտօք
Cir.	զմտաւ	Cir.	զ մտօք
Com.	'ի մտի	Com.	'ի՛ն միտս
Voc.	ո՛վ միտ	Voc.	ո՛վ միտք

[To face page 64.]

SECOND DECLENSION.

First Species Common.

	SINGULAR.		PLURAL.
Nom.	Նիւթ niut a material	Nom.	Նիւթք niutk
Gen.	Նիւթոյ	Gen.	Նիւթոց
Dat.	Նիւթոյ or 'ինիւթ	Dat.	Նիւթոյց
Acc.	զնիւթ	Acc.	զնիւթս
Ab.	'ինիւթոյ	Ab.	'ինիւթոյց
Nar.	զնիւթոյ	Nar.	զնիւթոյց
Inst.	Նիւթով	Inst.	Նիւթովք
Cir.	զնիւթով	Cir.	զնիւթովք
Com.	'ինիւթում	Com.	'ինիւթս
Voc.	ով Նիւթ	Voc.	ովք Նիւթք

Second Species Common.

	SINGULAR.		PLURAL.
Nom.	Հոգի hokee a soul	Nom.	Հոգիք hokeek
Gen.	Հոգւոյ	Gen.	Հոգւոց
Dat.	Հոգւոյ or առ Հոգի	Dat.	Հոգւոց or առ Հոգիս
Acc.	զՀոգի	Acc.	զՀոգիս
Ab.	'ի Հոգւոյ	Ab.	'ի Հոգւոց
Nar.	զՀոգւոյ	Nar.	զՀոգւոց
Inst.	Հոգւով	Inst.	Հոգւովք
Cir.	զՀոգւով	Cir.	զՀոգւովք
Com.	'իՀոգի	Com.	'իՀոգիս
Voc.	ով Հոգի	Voc.	ովՀոգիք

THIRD DECLENSION.

First Species Common.

	SINGULAR.		PLURAL.
Nom.	մանուկ manoog a boy	Nom.	մանկունք mangoonk
Gen.	մանկան	Gen.	մանկանց
Dat.	մանկան or ցմանուկ	Dat.	մանկանց or ցմանկունս
Acc.	զմանուկ	Acc.	զմանկունս
Ab.	'ի մանկանէ	Ab.	'ի մանկանց
Nar.	զմանկանէ	Nar.	զմանկանց
Inst	մանկամբ	Inst.	մանկամբք
Cir.	զմանկամբ	Cir.	զմանկամբք
Com.	'ի մանուկ	Com.	'ի մանկունս
Voc.	ով մանուկ	Voc.	ով մանկունք

ԴԵՐԱՆՈՒՆ PRONOUN.

Ես yes I	Դու too Thou	Ինքն eenkan He
Մեք mek We	Դուք took You	Ինքեանք eenkyank They

ԲԱՅ VERB.

	PRESENT I am &c.		PRETERITE I was &c.	FUTURE I shall be &c.		SUBJUNCTIVE I may be &c.	
եմ	yem	էի	e-ee	լիցիմ	leetseem	լինիցիմ	leeneetseem
ես	yes	էիր	e-eer	լիցիս	leetsees	լինիցիս	leeneetsees
է	e	էր	er	լիցի	leetsee	լինիցի	leeneetsee
եաք	yemk	էաք	e-ak	լիցուք	leetsook	լինիցիմք	leeneetseemk
էք	ek	էիք	e-eek	լիցիք	leetseek	լինիցիք	leeneetseek
են	yen	էին	e-een	լիցին	leetseen	լինիցին	leeneetseen.

եր yer be thou — երուք yerook be you — ԵԼ yel to be

եալ yal been — ելոց yeluts about to be

Սիրել TO LOVE.

Present.

SING.	PLUR.
սիրեմ	սիրեմք
սիրես	սիրէք
սիրէ	սիրեն

Imperfect.

SING.	PLUR.
սիրէի	սիրէաք
սիրէիր	սիրէիք
սիրէր	սիրէին

Perfect.

SING.	PLUR.
սիրեցի	սիրեցաք
սիրեցեր	սիրեցիք
սիրեաց	սիրեցին

Paulo Pluperfect.

SING.	PLUR.
սիրեալ էմ	սիրեալ էմք
սիրեալ էս	սիրեալ էք
սիրեալ է	սիրեալ էն

Pluperfect.

SING.	PLUR.
սիրեալ էի	սիրեալ էաք
սիրեալ էիր	սիրեալ էիք
սիրեալ էր	սիրեալ էին

Future.

SING.	PLUR.
սիրեցից	սիրեսցուք
սիրեսցես	սիրեսցէք
սիրեսցէ	սիրեսցեն

Imperative Mood.

SING.	PLUR.
սիրեա՛	սիրեցեք
մի՛ սիրեր or մի՛ սիրեցես	մի՛ սիրէք or մի՛ սիրեցէք
սիրեցե	սիրեցեն
մի՛ սիրեցե	մի՛ սիրեցեն

SECOND DECLENSION.

First Species Common.

	SINGULAR.		PLURAL.	
Nom.	niut	a material	nimtk	materials
Gen.	niutwa	of a material	niutwats	of materials
Dat.	niutwa (or) ar niut	to a material	ar niutwus	to materials
Ac.	uz niut	the material	uz niutas	the materials
Ab.	ee niutwa	by a material	ee niutwas	by materials
Nar.	uz niutwa	from a material	uz niutwas	from materials
Inst.	niutwav	with a material	niutwafk	with materials
Cir.	uz niutwav	about a material	uz niutwafk	about materials
Com.	ee niut	in a material	ee niutus	in materials
Voc.	Ov nieut	O material	Ov niutk	O materials

Second Species.

	SINGULAR.		PLURAL.	
Nom.	hokee	a soul	hokeek	souls
Gen.	hokwa	of a soul	hokwuts	of souls
Dat.	hokwa (or) ar hokee	to a soul	hokwuts (or) ar hokees	to souls
Ac.	uz hokee	the soul	uz hokees	the souls
Ab.	ee hokwa	by a soul	ee hokwats	by souls
Nar.	uz hokwa	from a soul	uz hokwats	from souls
Inst.	hokwov	with a soul	hokwuvk	with souls
Cir.	uz hokwov	about a soul	uz hokwuvk	about souls
Com.	ee hokee	in a soul	ee hokees	in souls
Voc.	Ov hokee	O soul	Ov hokeek	O souls

THIRD DECLENSION.

First Species Common.

	SINGULAR.		PLURAL.	
Nom.	manook	a boy	mangoomk	boys
Gen.	mangan	of a boy	mangants	of boys
Dat.	mangan (or) tse manook	to a boy	mangants (or) tse manoogus	to boys
Ac.	uz manook	the boy	uz manoogus	the boys
Ab.	ee mangane	by a boy	ee mangants	by boys
Nar.	uz mangane	from a boy	uz mangants	from boys
Inst.	mangamp	with a boy	mangamk	with boys
Cir.	uz mangamp	about a boy	uz mangamk	about boys
Com.	ee manook	in a boy	ee mangoonus	in boys
Voc.	Ov manook	O boy	Ov mangoomk	O boys

The other forms, varying from the above only by changing certain letters in a few cases, may be easily comprehended.

PRONOUNS.

Yes, I — Too, Thou — Na, He — Mek, We — Took, You — Noka, They

VERB.

PRESENT.		PRETERITE.		FUTURE.	
Yes yem	I am	yes yegha	I was	yestseets	I shall be
too yes	thou art	too yegher	thou wast	yestses	thou shalt be
na heh	he is	na yeghuf	he was	yestse	he shall be
mek yumk	we are	mek yeghak	we were	yestsook	we shall be
took ek	you are	took yeghek	you were	yestsek	you shall be
noka yen	they are	noka yeghen	they were	yestsen	they shall be

Present.

SINGULAR		PLURAL.	
sirem	I love	siremk	we love
sires	thou lovest	sirek	you love
sireh	he loves	siren	they love

Imperfect.

SINGULAR.		PLURAL.	
sire-ee	I did love	sire-auk	we did love
sire-eer	thou didst love	sire-eek	you did love
sirer	he did love	sire-een	they did love

Perfect.

SINGULAR.		PLURAL.	
seeretsee	I loved	seeretsak	we loved
seeretser	thou lovedst	seeretseek	you loved
seereauts	he loved	seeretseen	they loved

Paulo Pluperfect.

SINGULAR.		PLURAL.	
sirealem	I have already loved	sirealemk	we have already loved
sireales	thou hast already loved	sirealek	you have already loved
sirealeh	he has already loved	sirealen	they have already loved

Pluperfect.

SINGULAR.		PLURAL.	
siria-le-ee	I had loved	siria-le-auk	we had loved
siria-le-eer	thou hadst loved	siria-le-eek	you had loved
siria-ler	he had loved	siria-le een	they had loved

Future.

SINGULAR.		PLURAL.	
seeriatsects	I shall love	seerestsook	we shall love
seerestses	thou shalt love	seerestseek	you shall love
seerestseh	he shall love	seerestsen	they shall love

Imperative.

SINGULAR.		PLURAL.	
siriya	love	siretsak	let us love
mee seerer (or) me seerestsee	do not love	mee sirek (or) me siretsak	let us not love
siritseh	let him love	siritsen	let them love
mee siritseh	let him not love	mee siritsen	let them not love

IMPERATIVE MOOD.

SINGULAR.		PLURAL.	
siresteer or siresteen	thou shalt love	siresteook	let us love
mee siritses	thou shalt not love	mee seeretseemk	let us not love
siritseh	he shall love	seeretseek	we will love
mee siritseh	he shall not love	mee seeretsek	we will not love
		seeresteen	they shall love
		mee seeritsen	they shall not love

OPTATIVE MOOD.

Present Tense.

SINGULAR.		PLURAL.	
yeraneeta seeretsem	would that I may love	yeraneeta seeretseemk	would that we may love
yeraneeta seeretses	would that thou mayest love	yeraneeta seeretseek	would that you may love
yeraneeta seeretseh	would that he may love	yeraneeta seeretseen	would that they may love

Imperfect Tense.

SINGULAR.		PLURAL.	
yeraneeta siritseh	would that I could love	yeraneeta seeretse-auk	would that we could love
yeraneeta siritseer	would that thou couldst love	yeraneeta seeretse-eek	would that you could love
yeraneeta siritser	would that he could love	yeraneeta seeretsen	would that they could love

Perfect Tense.

SINGULAR.	yeraneeta seeriaul itsem yeraneeta seeriaul itses yeraneeta seeriaul itseh	would that I should have loved would that thou shouldst have loved would that he should have loved
PLURAL.	yeraneeta seeriaul itsemk yeraneeta seeriaul itsek yeraneeta seeriaul itsen	would that we should have loved would that you should have loved would that they should have loved

Pluperfect Tense.

SINGULAR.		PLURAL.	
siriaul itse-ee	I would have loved	siriaul itse auk	we would have loved
siriaul itse-eer	thou wouldst have loved	siriaul itse eek	you would have loved
siriaul itser	he would have loved	siriaul itse een	they would have loved

SUBJUNCTIVE MOOD.

Present Tense.

SINGULAR.		PLURAL.	
ye-te siritsem	if I may love	ye-te siritsemk	if we may love
ye-te siritses	if thou mayest love	ye-te siritsek	if you may love
ye-te siritseh	if he may love	ye-te siritsen	if they may love

Imperfect Tense.

SINGULAR.		PLURAL.	
yeta siritse ee	if I might love	yeta siritse-auk	if we might love
yeta siritse eer	if thou mightst love	yeta siritse-eek	if you might love
yeta siritser	if he might love	yeta siritse-eer	if they might love

Perfect Tense.

SINGULAR.		PLURAL.	
yeta siriaul itsem	if I shall have loved	yeta siriaul itsemk	if we shall have loved
yeta siriaul itses	if thou shalt have loved	yeta siriaul itse-eek	if you shall have loved
yeta siriaul itse	if he shall have loved	yeta siriaul itse-een	if they shall have loved

Future Tense.

SINGULAR.		PLURAL.	
yeta siriaul eghuts	if I shall have loved	yeta siriaul eghutsook	if we shall have loved
yeta siriaul eghutsees	if thou shalt have loved	yeta siriaul eghutseek	if you shall have loved
yeta siriaul eghutsee	if he shall have loved	yeta siriaul eghutseen	if they shall have loved

INFINITIVE MOOD.

Present.	Perfect.	Future.
seerel—to love	siriaul kol—to have loved	sirilots kol—to be about to love

PARTICIPLES.

Present.		Perfect.		Future.	
seerogh	loving	siriaul	who loved	sirelots	about to be loved
seeroghee	of loving, &c.	sirelow	of him who loved	sirelow	of loving

Passive.

siretsiaul or siriaul to be loved

Present.

	seerim	I am loved		seerimk	we are loved
SINGULAR.	seeris	thou art loved	PLURAL.	seercek	you are loved
	seeree	he is loved		seerin	they are loved

Preterimperfect.

	siriaule ee	I was loved		siriaule auk	we were loved
SINGULAR.	siriaule eer	thou wast loved	PLURAL.	sirian-le-eek	you were loved
	siriauler	he was loved		sirian-le-een	they were loved

Preterperfect.

	siretsa	I have been loved		siretsak	we have been loved
SINGULAR	siretsar	thou hast been loved	PLURAL.	siretsaik	you have been loved
	siretsay	he has been loved		siretsam	they have been loved

Preterpluperfect.

	siretsialem	I had been loved		siretsealemk	we had been loved
SINGULAR.	siretsiales	thou hadst been loved	PLURAL.	siretsealek	you had been loved
	siretsealeh	he had been loved		siretsealen	they had been loved

Future.

	siriatsaits	I shall be loved		siresiaul yeghcetsook	we shall be loved
SINGULAR.	sirestsees	thou shalt be loved	PLURAL.	siresiaul yeghcetseek	you shall be loved
	sirestsee	he shall be loved		sirestsing	they shall be loved

SYNTAX.

Substantives agree with each other in number and case—adjectives, when placed before substantives, are often in the singular, while the substantives are in the plural. Possessive pronouns are placed after the substantive in the genitive case.—The noun agrees with the last verb in number and person—to an adjective and participle singular a verb is often joined in the plural; verbal adjectives or participles govern the cases of their verbs;—adjectives of similitude, affinity, necessity, &c. take the dative case—of quality the instrumental—of privation the ablative—and of comparison the accusative, with the particle *kan*, as—eemastnakwin kan uzna, wiser than he.—The superlative sometimes requires a genitive, as —eemasdnakoon yean vartabyadats—the most learned of doctors.

END OF PART I.

T. EATON,
Printer, College-st. Worcester.

Imperative.

SING.	PLUR.
սիրէաջիր or սիրեացնա	սիրեցուք
ի՛ սիրիցես	ի՛ սիրիցեմք
սիրեացե	ի՛ սիրիցէք
ի՛ սիրիցէ	սիրեցեն
	ի՛ սիրիցեն

OPTATIVE MOOD.

Present Tense.

SING.	PLUR.
եթէ սիրիցեմ	եթէ սիրիցեմք
եթէ սիրիցես	եթէ սիրիցէք
եթէ սիրիցէ	եթէ սիրիցեն

Imperfect Tense.

SING.	PLUR.
եթէ սիրիցեի	եթէ սիրիցեաք
եթէ սիրիցեիր	եթէ սիրիցէիք
եթէ սիրիցէր	եթէ սիրիցէին

Perfect Tense.

SING.	PLUR.
եթէ սիրեալ իցեմ	եթէ սիրեալ իցեմք
եթէ սիրեալ իցես	եթէ սիրեալ իցէք
եթէ սիրեալ իցէ	եթէ սիրեալ իցեն

Pluperfect Tense.

SING.	PLUR.
եթէ սիրեալ իցեի	եթէ սիրեալ իցեաք
եթէ սիրեալ իցեիր	եթէ սիրեալ իցէիք
եթէ սիրեալ իցէր	եթէ սիրեալ իցէին

SUBJUNCTIVE MOOD.

Present Tense.

SING.	PLUR.
եթէ սիրիցեմ	եթէ սիրիցեմք
եթէ սիրիցես	եթէ սիրիցէք
եթէ սիրիցէ	եթէ սիրիցեն

Imperfect Tense.

SING.	PLUR.
եթէ սիրիցեի	եթէ սիրիցեաք
եթէ սիրիցեիր	եթէ սիրիցէիք
եթէ սիրիցէր	եթէ սիրիցէին

Perfect Tense.

SING.	PLUR.
եթէ սիրեալ իցեմ	եթէ սիրեալ իցեմք
եթէ սիրեալ իցես	եթէ սիրեալ իցէք
եթէ սիրեալ իցէ	եթէ սիրեալ իցեն

Future Tense.

SING.	PLUR.
եթէ սիրեալ եղէց	եթէ սիրեալ եղեցուք
եթէ սիրեալ եղիցիս	եթէ սիրեալ եղիցիք
եթէ սիրեալ եղիցի	եթէ սիրեալ եղիցին

INFINITIVE MOOD.

Present.	Perfect.	Future.
սիրել	սիրեալ գոլ	սիրելոց գոլ

PARTICIPLES.

Present.	Perfect.	Future.
սիրօղ	սիրեալ	սիրելոց
սիրողի	սիրելոյ	սիրելոյ

PASSIVE VOICE.

Present.

SING.	PLUR.
սիրիմ	սիրիմք
սիրիս	սիրիք
սիրի	սիրին

Preterimperfect.

SING.	PLUR.
սիրէալէի	սիրէալ էաք
սիրէալէիր	սիրէալ էիք
սիրէալէր	սիրէալէին

Preterperfect.

SING.	PLUR.
սիրեցայ	սիրեցաք
սիրեցար	սիրեցայք
սիրեցաւ	սիրեցան

Preterpluperfect.

SING.	PLUR.
սիրեցեալ էմ	սիրեցեալ էմք
սիրեցեալ էս	սիրեցեալ էք
սիրեցեալ է	սիրեցեալ էն

Future.

SING.	PLUR.
սիրեսցայց	սիրեսցուք
սիրեսցիս	սիրեսջիք
սիրեսցի	սիրեսցին

Imperative.

SING.	PLUR.
սիրեա՛ or սիրեացի՛ր	սիրեացուք
սիրեացի՛	սիրեայջիք
	սիրեացին

Subjunctive.

SING.	PLUR.
սիրեալցիմ	սիրեալցիմք
սիրեալցիս	սիրեալցիք
սիրեալցի	սիրեալցին

Infinitive.

սիրիլ

Participle.

PAST.	FUTURE.
սիրեալ	սիրելի

A

DISSERTATION

UPON

THE ANTIQUITIES

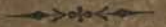
OF

PERSEPOLIS.

BY WILLIAM PRICE, F. R. S. L.

Assistant Secretary to the Right Honourable SIR GORE OUSELEY, BART. AMBASSADOR EXTRAORDINARY and Minister Plenipotentiary, from His Britannic Majesty to the Court of Persia.

ANTIQUITIES OF PERSEPOLIS.



While the greater part of the earth was inhabited by savages or wild beasts, and some of the finest provinces in Europe were overrun with brambles and underwood, Persia was the seat of learning and refinement; her armies headed by experienced commanders were generally victorious, and most of the neighbouring states were either tributary to her, or forced to direct their politics in unison with those of her kings. Shiraz became a flourishing place at an early period, some say it was one of the suburbs of Persepolis when that city was in its glory; but having little else besides oral tradition, we may set this among other doubts. The fertility of the soil in the extensive plain of Shiraz, exceeding that of most other districts in the then known world, may account for its early greatness, of which little now remains besides the name. Notwithstanding its decay, Shiraz has ever been considered a nursery for learned men, even down to the present age. During the time that the British Embassy under his excellency Sir Gore Ouseley, Bart. remained at Shiraz, in 1811, I made frequent inquiry among well informed persons, respecting the inscriptions on the walls of Persepolis; most of them concurred in opinion, that if those inscriptions could be deciphered, the language would prove to be nearly the same as that now used by the *Guebres*.

Among other inquiries, I endeavoured to ascertain whether there was any clue to the reading of the inscriptions, but could not find any person who could assist me in the slightest degree. By making these inquiries I became acquainted with many of the most learned men of the place, and whatever they possessed in the way of ancient literature they brought for my inspection. Beside, Abu'l Hasan Khan and his suite having mentioned to their countrymen, that I could read hieroglyphic characters from my knowledge of Chinese, I received numerous visits from persons of various descriptions: some for the purpose of shewing me their curious papers; and others, as dealers, with a view of profiting by the sale of such rare manuscripts as they could meet with. A gentleman one day brought me an ancient M. S. to try if I could read it; it was written in strange characters, and though not with the arrow-head, I perceived some of the combinations resembled those of the arrow-headed characters. I wished to obtain the book, but the owner would not part with it on any terms, because he said it was an heir-loom, handed down to him from his ancestors. Not willing to let so curious a book pass through my hands without profiting by it, I prevailed upon him to

allow me to copy part of it; I chose such parts as appeared to have characters of another sort opposite, but not being able to make any thing out of either, I laid up the copy with other literary collections. It remained in that state for several years without my being able to make out a single stroke, till commencing the present work, when in order to illustrate some remarks relative to the Guebres, I began the study of the Pahlavi characters and language, and referring to my collection of papers, was agreeably surprised in finding part of the strange characters above mentioned, were alphabetic letters and words in the Pahlavi language, explanatory of their opposite symbols. This discovery induced me to compare the other characters with similar combinations in the arrow-headed characters, and after a minute inspection, I perceived the only difference consisted in the shape of the strokes, the combinations being the same in both series of letters. The copy consists of three alphabets, and a hieroglyphic key.

The first is what I think may have been used for private purposes, it being of no use in deciphering the Persepolitan inscriptions. This alphabet will be found in the plate, with the Pahlavi letters of the same powers in the parallel column:—it is distinguished by No. 1.

The second is what I consider the skeleton key to the Persepolitan:—it will be distinguished in the following sheets by No. 2.

The third appears to combine characters of a mystic tendency, and may be termed the second alphabetic key.

The fourth is a sort of key to a series of hieroglyphics, frequently found among alphabetical words,—these perhaps served for the purpose of abbreviations or mystical signs. There is a trifling difference in the characteristic of this, it being shaped more like the nail-head, while the other three differing but little from each other, resemble the minim used in music.

In scripture the organ and the harp are noticed; which in David's time had no doubt been brought to great perfection, as well as the art of playing upon them: though I believe there is no authentic record in what age or country the art of writing music was invented; this must have improved in the same progression as other discoveries in the fine arts. Perhaps the inventor took the first hint from one of the Sabean characters shaped so this consisting of four horizontal minims, one above another would stand for four notes; by adding a perpendicular tail, the note would be formed upon a line so : these being insufficient to express an octave, four other notes were required, which for distinction had the horizontal lines placed through the heads instead of under them. As the notes rose one above another, so did the octaves; and as the art improved, other signs were invented.

There are still some tribes among the Arabians who follow the Sabean religion. This is one of the sects tolerated by Mahomet. These people having retained the use of the minim in their writing, and the other Arabs as well as the Persians having borrowed it of them, use it on several occasions; more particularly for private alphabets among dealers, and to divide numbers in their account books.

From what has come under my notice, I have reason to think there are still books that have been preserved by the learned or curious, from high antiquity down to the present time, which books might contain historical or other traditions in the Sabean character; the arrow-head I should suppose was confined to sculpture or grave subjects, and seldom used in manuscripts. But after all it amounts to the same, whether a letter or word be formed with arrow-heads, minims, or other strokes; the powers would be the same in either, if the writing were not so ornamental in one shape, as it might be in the other.

The Pahlavi alphabet was introduced into Persia by the Magi, for religious purposes; some of its letters were at first partly modelled from the Sabean characters, but in the course of time the primitive forms changed, and little of the Sabean remained in them. Notwithstanding the Sabean alphabet was nearly abandoned by the Persians, the greater part of its letters have continued in use among other nations, by being adopted in their alphabets. There seems to have been a very early intercourse between the Hebrews, the Syrians, the Persians, and the Tartars, if one may judge by analogy of words and signs in common to their primitive languages, and by some of their alphabets.

There are various opinions with respect to the origin of writing, but I believe no one has ever succeeded in producing sufficient proof as to what age it was discovered in, nor who was the inventor of this useful art. Some accounts make Taautus the second king of Egypt the inventor of it, who perhaps may have invented some of the Egyptian hieroglyphics. It is not unlikely that writing was known to the inhabitants before the flood, because the arts must have attained to perfection among such an immense population as had spread itself over the face of the earth, during an interval of more than two thousand years from the creation. The Antediluvians may not only have excelled in most of the arts known to us, but in many that sank with the people to rise no more.

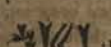
After the deluge, those arts most connected with personal comfort and convenience, would be the first used and improved. Building, one of the first, must have been brought to considerable perfection when the tower of Babel was commenced, but the

folly of the people in their vain attempt of carrying it up to heaven, proves that philosophy and astronomy had made no great figure among them at that time, though the meaner arts may have attained to perfection.

Their method of burning bricks, has perhaps never since been equalled. Some foundations have been discovered at Babylon, which from their thickness and depth in the earth, are allowed by men of judgment, to be part of the foundations of the tower of Babel. The bricks are square, and not unlike floor bricks: some of them have come under my inspection, each one has a stamp upon it, containing characters which have some resemblance to those of the Persepolitan. This circumstance may lead us to suppose the Antediluvians may have used the same sort of characters. These bricks being in the foundations, must have been moulded previous to the confusion of tongues; therefore if the words they contain were deciphered, they would elucidate the question, as to which among the number that came from Babel, was the Antediluvian language; or in the general confusion, whether no entire remains of it were left. Some may consider the Hebrew to have been the primitive tongue, because it was used by the chosen people; some may plead for the Sanscrit, on the ground that Sanscrit words are found in every language on earth; while others may support the Chinese, for its paucity of sounds and its simplicity of construction: but after all arguments that can be adduced on the subject, the conclusion rests entirely on conjecture and uncertainty.

The order of the Sabean alphabet agrees nearly with that of the Hebrew, but whether the Hebrew borrowed its order of the Sabean, or the Sabean of the Hebrew, is a point I am not able to decide; but judging from comparison, I think it is likely the Hebrew borrowed its alphabet and order from the Sabean, because a few of its letters have an affinity to some of the Sabean letters. The Sabean bordering on the shape of the Persepolitan, which having an affinity to the Babylonian, renders it possible that the Persepolitan may be derived from the Babylonian alphabet, which is the highest antiquity we can trace.

The Sabean alphabet like some of the other oriental alphabets, is often subject to vague reading, particularly till a person becomes familiar with it; but it is not more imperfect in that respect than the modern Arabic characters, many of which are liable to be read several ways, either through omission, or misplacing the diacritical points. The reader ought not to be discouraged at not finding letter for letter in a word, he should be prepared to supply parts where two or more of the same form come together. Let us suppose the word *Jemsheer*, according to the alphabet No. 1; changing the shape of the minim to that of the arrow-head, and taking the letters singly, they would

stand so *j* *m* *sh* *ee* *r* but compounding them they would stand thus  the upright stroke being the same in *j* and *m* one serves for both letters, one of the upright marks of is carried back and placed over the top part of the letter *j*, while the other retains its position before *ee*, and the bottom stroke of the letter *r* is omitted, because there is one of the same sort belonging to *sh*.

The instrument that forms the basis of all the letters or characters, in the Persepolitan inscriptions, is the head of an arrow; to a martial people one of the most familiar objects.

There is a singular coincidence in some of the Persepolitan numerals, in common with the Roman and Chinese; the letter formed of two arrow heads joined together obliquely, represents the letter *h*, which letter being the fifth of the Sabean as well as of the Hebrew alphabet, represents the number five, and so in the Persepolitan; change the position of it and you have the Roman V, the numeral for five. Two of these placed together, form the letter X, the Roman numeral for ten, the same in Persepolitan, shaped thus . The Roman X X so X X X so the same in Chinese. There is another coincidence with regard to the letters *a* and *m*, which can scarcely be the effect of accident: the letters *a* and *m* rather appear to have been derived from the Persepolitan alphabet. The Roman A is evidently shaped from the letter inverted so it is the Persepolitan *a*, and the radical letter of the whole alphabet. The other is thus shaped only turn the position of it, and it is the Roman M, common also to the Greek. I could trace other letters, but shall reserve them till I lay down the Sabean or Persepolitan manuscript alphabet, which I intend to do in the course of the present work.

Περσεπόλις Persepolis, a Greek word signifying the Persian city or capital, seems to have been given to it by the Greeks, after the conquest by Alexander the Great. The Persians themselves are unacquainted with the term, and few of them know it by any other name than تخت جمشید *Tekhti Jemsheed*, or the throne of Jemsheed, it being generally supposed that this magnificent Palace was built by that monarch. In the Pahlavi language the same word is called جمشیر *Jemsheer*, from جم *Jem* a very ancient king, and شیر *Sheer*, * a Lion. The Lion and Sun are the national arms, and may have an analogy to *Jemsheed*,—to his strength in the nation, or to the fountain of light, from his enlightening the people. It has hitherto been difficult to reconcile historical accounts, as to the age in which the founder of Persepolis lived; some histories may have reason on their side, while others being so mixed with fable, cannot be regarded as authorities. The most authentic records, may be looked for in the inscriptions about the ruins of the Palace. From some that I have already examined, I can give a near guess as to the time of his death, but shall not trouble the public with it till I have ascertained it beyond a doubt, not wishing to lead the reader into error whilst the least uncertainty remains in my own mind. The جام جم *Jami Jem* or cup of Jemsheed, affords great latitude to poets and writers of fiction; it is represented to have been discovered in digging the foundations of Persepolis, some supposing it to have contained the water of life, and some the Philosopher's stone, or other fictitious properties.

"Mirkond and Khondemir, in their histories, describe the kings of Persia as the most ancient monerchs in the world, their empire being supposed to be founded by Caiumaras, near 900 years before the christian era. They are divided into four great dynasties or families, called the *Pishdadians* (legislators), *Caianians* (great kings), *Ashcanians* (from Ashek or Arshek the founder of this race, better known in Europe by the name of Arsacides), and the *Sassanians*, from Sassan the father of Ardeshir Babegan, the first king of that family, (whose posterity reigned from the beginning of the third to the middle of the seventh century; when they became extinct by the death of Yezdigird, killed in battle by the Arabians, under the khalifat of Omar, who then annexed Persia to the great empire of the Moslems). Under those dynasties are comprehended all the princes, known formerly to the Greeks by the appellations of the Assyrian, Chaldean, Babylonian, Median and Persian kings; whilst it may be observed, that the Greeks, as well as the Jews, have frequently mistaken the viceroys, governors, or lieutenants of those ancient monarchs of Persia for the kings themselves; their residence in the provinces nearest to Palestine and Europe, having made them better known in the west than their sovereigns. Nebuchadnezzar, Baltazar, Cyrus, and Sennecherib, among others, were only governors of Babylonia and the adjacent districts, under Lohorasb and other princes of the Caianian dynasty." RICHARDSON, Page 154.

* *Sheer*, for *Sheed*, also means the Sun.

CHRONOLOGY OF THE FOUR DYNASTIES, BY PERSIAN HISTORIANS.

First.

The Pishdadians reigned 2441 years.

Kiumers	30
Hosheng	40
Tahmuras	30
Jemsheed	700
Zohak	1000
Feridoon	500
Menuchcher	120
Nooder	7
Zoo Tehmasp	5
Gurshasp	9
	2441

Second.

The Kaianians reigned 684 years & 4 mo.

Kaicobad	100	
Kai Kaous	150	
Kai Khosroo	60	
Lohorasb	120	
Kishtasb	120	
Ardesheer or Bahaman	60	
Queen Homai	32	
Darab, the elder	14	4
Darab, the younger	14	
Iskender (Alexander the Great)	14	
	684	4

Third.

The Askanians reigned 217 years.

Askan	30
Shapoor	60
Ashk	20
Godurz	11
Tersi	12
Godurz, the younger	11
Avoor Mezd	20
Arduan	7
Khosroo	7
Akush	9
Arduan the Great	30
	217

Fourth.

The Sassanians reigned 484 years & 6 mo.

Ardesheer Babegan	32	1
Shapoor	32	
Avoor Mezd	1	9
Beheram	9	3
Beheram, the younger	19	
Behremian	0	4
Tersi	9	
Boormerd Tersi	9	9
Shapoor Zul Akwaf	70	
Ardesheer-niko-kar	10	4
Shapoor, the younger	5	
Beheram	15	
Yezdejerd	22	
Beheram Goor	60	
Yezdejerd	18	
Hourmurd	12	
Hourmeize	9	
Parvis	11	
Kobad	40	
Nooshirvan	48	
Khosroo	38	
Sherooya	0	7
Ardesheer	1	6
Poorandokht	0	6
Ferookhzad	0	1
Azermi-dokht	0	4
Yesdiyud Shcheryar	20	
	484	6

The vast length of reign ascribed to Jemsheed, Zohak, and Feridoon, is evidently a gross exaggeration. It might have been expected that Ferdoosi in his Shah-nameh, would have given a fuller account of the building of Persepolis; it is not only short, but mixed with fable, as may be seen below.

THE BUILDING OF THE PALACE OF PERSEPOLIS ACCORDING TO FERDOOSI.

بفرمود ديوان نا پاک را
باب اندر آميختن خاک را

The demons ordered clay to be tempered with water.

هر انچه او گل آمد چو ساختند
سيك خشت را كالبد ساختند

And when moulded into bricks, they worked a portion of them in the building.

بسنگ و بگچ ديو ديوار كرد
بخشت از برش هند سي كار كرد

One erected the wall with stone, brick, and mortar, with structures upon it, combining the thirty arts of India.

چو گرما بدو كاخهاي بلند
چو ايوان كه باشد پناه از گزند

It contained lofty pavilions, suited for summer retreats, when (the air of) the grand saloon became oppressive.

ز خارا هنر جست يكروزگار
همي كرد از روشني خواستار

Another shewed the manner of extracting treasure from the stone, which he performed with perfect ease.

بچنك آمدش چند گونه گوهر
چو ياقوت پيچاده و سيم و زر

He obtained a variety of gems, as the ruby, and other jewels, besides gold and silver.

نه خارا با فسون برون آورید
شد آراسته بندها را كليد

Nor could you bring him any hard stone, that he could not smooth with the key of magic.

دگر بويهاي خوش آورد باز
كه دارند مردم ببويش نياز

A third raised the matter of all sorts of grateful odour:

چو بان و چو كافور چون مشكناب
چو عود و چو عنبر چو بو با گلاب

Such as balsam, camphire, and pure musk; wood of aloes, amber, and essence of rose water.

همه رازها كرد نيز اشكار
همان را نيامد جنون خواستار

And each one exercised some art, without discovering his infernal design.

Jemsheed fixed the Persian era, from the day of his first public entry into Persepolis, which he had just finished. Being the day that the sun entered Aries it was called نوروز *Noorooz* or New-year's-day, which has ever since been kept in Persia as a great festival. Under the word ماه RICHARDSON gives the following account of it.

"فروردين *Ferverdin* (March), so named from an angel whom they supposed to be the خازن *Khazin*, or treasurer of Paradise, and to have the particular care of the souls of the blessed. On the first of this month, called *Nauruz* or New-year's-day, began the principal festival among the Persians, which continued for six days.

On the first, the king gave his chief attention to promote the happiness of the body of the people; on the second, he entertained the doctors and astrologers; on the third, the priests and counsellors of state; on the fourth, the princes of the blood and grandees; on the fifth, the royal children; and on the sixth, which was considered as the king's particular day, his subjects made him free gifts, agreeable to their rank.

On the eve of *Nauruz*, a young man of elegant figure, personating the New-year, was stationed at the door of the royal bed chamber, which he entered, without ceremony, the moment the sun appeared above the horizon. The king immediately addressing him, said, "What art thou? Whence dost thou come? Whither dost thou go? What is thy "name? Wherefore dost thou approach? And what dost thou bring?" To which he answered, "I am the Fortunate and the Blessed; I am sent hither by God, and bring "with me the New-year." Then sitting down, another appeared with a large silver dish, in which were wheat, barley, pease, vetches, sesame, and rice, (seven ears and nine grains of each), with a lump of sugar, and two new-coined pieces of gold, which, as an offering, was placed before the king.

Then entered the prime minister, the general of the forces, the lord high treasurer, and the superintendant of war; after whom followed the nobles and people, according to their dignity and respective classes. A large loaf, made of the above-mentioned grains, being then presented to the king; after eating part of it, he offered some to those who were around him, saying, "This is the new day, of the new month, of the "new year, of new time; when all things consistent with time must be renewed." Then investing his nobles with rich robes, he blessed and distributed amongst them the presents which had been brought."

As Fo-Hi the founder of the Chinese empire, is said to have instituted marriage and other social customs, and invented many arts, so Jemsheed is represented as the great legislator and inventor of arts of the Persian empire. There is little doubt that the people of the two countries, separated from one common stock, retained for a time,

much of their pristine manners and language; but, being fresh modelled in succeeding ages, according to the conceptions of the people of each country, their language and customs experienced a gradual change; still retaining something which marked their origin. In the mode of writing—rude as it must have been in its primitive state, there appears to be one method to a certain degree common to both people—as I mean to shew, when treating of the ancient Chinese.

پادشاهي جمشيد و عجب نمودن وي

THE REIGN OF JEMSHEED, AND HIS WONDROUS WORKS.

كرانمايه جمشيد فرزند اوي كمر بست يكدل پر از بند اوي	The noble Jemsheed having come to the crown, put on the belt of unanimity and obedience.
بر آمد بر آن تخت فرخ پدر برسم كيان بر سرش تاج زر	He filled the august throne of his father, and conformably to the Caianian* law, was crowned with a golden diadem.
كمر بسته با فر شاهنشهي جهان گشت سر تا سر اورا تهي	Having girt the splendid sash of royalty, the empty world became his own.
زمانه بر آسود از داوري بفرمان او ديو و مرغ و پري	Calamity was lulled to rest during his peaceful reign; the bird, the demon, and the angel, obeyed his command.
همان را فزوده هد و ابروي فروزان شدي تخت شاهي بدوي	Honour and glory increased together, and the royal throne was emblazoned with redoubled splendor.
سنم گفت با فرهٔ ايزدي همم شهرياري و هم بخردي	Then an angel clad in divine dignity, exclaimed, "I am the ruler, and the wise.
جهان راز بدست كوتهٔ كنم روان سوي روشني رهٔ كنم	I expound the secrets of the world, and shew the path of light."

* The Caianian dynasty not having commenced, this must be understood great kings.

نخست آلت جنگ را دست برد در نام جستن بکردان سپرد	He first invented implements of war, to increase renown by extent of power.
بفرکي بزم کرد آهنه چه خود وزره کرد وچه جوشنه	He formed iron into various instruments; as the helmet, the cuirass armour,
چو حفتان وچون درع و بر کتوان همه کردید ابروشن روان	And coats of mail. He dispelled the cloud of darkness, and brought the arts to light.
بدین اندرون سال پنجاه رنج ببردند ازین چند بنهاده گنج	In this employment he spent fifty years (of his reign,) and the people enjoyed the treasure (of his productions).
اگر پنچه اندیشهٔ جامه کرد که پوشد بهنگام ننك و نبرد	He formed the design of making honorary vestments, to reward merit and valour.
ز کتان ابریشم و موي قز قصب نیز بر پایه کردارخز	With the raw material set upon the reel,
بیاموخت شان رستن و تافتن بتار اندرون بوده را بافتن	He taught the manner of spinning and weaving silk;
چو شد بافته شستن و دوختن گرفتند یکسر باموختن	The mode of washing it, and the art of needle work; and the people learned.
چو این کرده شد ساز دیگر نهاد زمانه بدو شاد او نیز شاد	In this state of affairs, the king and the people rejoiced together.
ز هر پیشهٔ انجمن کرد کرد بدین اندرون نیز پنجاه خورد	Every art being brought to perfection in the course of fifty years.

DESTRUCTION OF THE PALACE OF PERSEPOLIS, BY ALEXANDER THE GREAT.

Notwithstanding the importance of Persepolis, it is remarkable that so little should have been said by historians respecting the destruction of it. The principal account to be depended upon is found in Diodorus, which I have here given with a translation.

Οὗσης γὰρ ἄκρας ἀξιολόγου, περιείληφεν αὐτὴν τριπλοῦν τεῖχος, ἡ τὸ μὲν πρῶτον ἀναλήμμασι πολυδαπάνῳ κατεσκεύασται καὶ τὸ ὕψος ἐξεπηχῶν ἐκκαίδεκα ἐπάλξεσι κεκοσμημένον. Τὸ δὲ δεύτερον τὴν μὲν ἄλλην κατασκευὴν ὁμοίαν ἔχει τῷ προειρημένῳ, τὸ δὲ ὕψος διπλάσιον. Ὁ δὲ τρίτος περίβολος τῷ σχήματι μὲν ἐστὶ πετράπλευρος, τὸ δὲ τέτε τειχος ὕψος ἔχει πηχῶν ἑξήκοντα, λίθῳ σκληρῷ καὶ πρὸς διαμονὴν αἰωνίαν εὖ πεφυκότι κατεσκευασμένον. Ἑκάστη δὲ τῶν πλευρῶν ἔχεπύλας χαλκᾶς, καὶ παρ' αὐτὰς σίδηρους χαλκοῦς εἰκοσιπήχεις, ὧν μὲν πρὸς τὴν ἐκ τῆς θέας κατάπληξιν, ἃς δὲ πρὸς ἀσφάλειαν ἡρμοσμένας.

Ε'ν δὲ ᾧ πρὸς ἀνατολὰς μέρει τῆς ἄκρας τέτταρα πλέθρα διεσῆκὸς ὄρος ἐστὶ το καλούμενον βασιλικὸν, ἐν ᾧ τῶν βασιλέων ὑπῆρχον οἱ τάφοι. πέτρα γὰρ ἦν κατεξαμμένη, καὶ καλὰ μέσον οἴκους ἔχουσα πλείονας, ἐν οἷς σηκοὶ τῶν τετελευτηκότων ὑπῆρχον, πρόσθασιν μὲν εὐεμίαν ἔχοντες χειροποίητον, ὑπ' ὀρίζανων δὲ τινων χειροποιήτων ἐξωρυγμένων τῶν νεκρῶν δεχόμενοι τὰς ταφάς καλὰ δὲ τὴν ἄκραν ταύτην ἦσαν καταλύσεις βασιλικαὶ καὶ σίρατηγικαὶ πλείοις, πολυτελεῖς ταῖς κατασκευαῖς, καὶ θησαυροὶ πρὸς τὴν τῶν χρημάτων παραφυλακὴν εὐθέτως κατεσκευασμένοι.

Ο δὴ Αλέξανδρος, ἐπινίκια τῶν κατορθωμάτων ἐπιτελῶν, θυσίας τε μεγαλοπρεπεῖς τοῖς θεοῖς συνέλεσε, καὶ τῶν φίλων λαμπρὰς ἑστιάσεις ἐποιήσατο.

This stately fabric or citadel, was fortified by a triple wall; the first or outer part, was sixteen cubits high, was flanked with lofty towers, and was adorned with other sumptuous buildings. The second was of the same description but stood twice the height. The third formed the *meidan* or grand square (in front of the palace), it was sixty cubits high, and built of the hardest stone, so firmly cemented together as not to be separated by time. On each side stood a brazen gate and curtain fenced with copper palisades, twenty cubits high; the former for the security of the palace, the latter to make a terrific show. On the east there was an open space of ground, extending about four hundred feet; beyond which was the royal mountain, where the sepulchres of the kings are hewn in the rock. There is no direct passage into those cells, the coffins with the dead bodies being hoisted up are then let down into the vaults.*

Within the citadel there were many stately apartments for the accommodation of soldiers, in addition to those set apart for the king, beside treasury chambers of exquisite workmanship for the deposit of the revenue.

Here Alexander invited his friends to a sumptuous feast in commemoration of his victory; he also made pompous sacrifices to the Gods.

* There being no apparent joint in the rock above the tomb, renders it probable that the coffin was conveyed through an aperture below, which was afterwards covered with earth. We employed men to clear away the earth, and I had the curiosity to creep through the hole into one of the tombs—there was nothing to be seen but a stone coffin.

Καὶ δή ποτε τῶν ἑταίρων εὐωχουμένων, καὶ τῶ μεν πότου παραβαίνοντος, της δὲ μέθης παρηύστης, κατέσχε λύσσα ἐπιπολὺ τὰς ψυχὰς τῶν οἰνωμένων. ὅτε δὴ καὶ μία τῶν παρουσῶν γυναικῶν, ὄνομα μὲν Θαΐς, ἀτλικὴ δὲ τὸ γένος, εἶπε κάλλιστον Αλεξάνδρω τῶν κατὰ τὴν ἀσίαν πεπραγμένων ἔσεσθαι, ἐαν κωμάσας μετ' αὐτῶν ἐμπρήσῃ τὰ βασίλεια, καὶ τὰ περσῶν περιβόητα γυναικῶν χεῖρες ἐν βραχεῖ καιρῳ ποιήσασιν ἄφαντα. τούτων δὲ ῥηθέντων εἰς ἄνδρας νέους, καὶ διὰ τὴν μέθην ἀλόγως μετεωριζομένους, ὡς εἰκὸς, ἄγει τις ἀνεβόησε, καὶ δᾳδας ἅπτειν, καὶ τὴν εἰς τα τῶν ἑλλήνων ἱερὰ παρανομίαν ἀμυνασθαι παρεκελεύετο. συνεπευφημούντων δὲ καὶ ἄλλων, καὶ λεγόντων μόνῳ τὴν πρᾶξιν ταύτην προσήκειν Αλεξάνδρῳ. καὶ τῦ βασιλέως συνεξαρθέντος τοῖς λόγοις, πάντες ανεπήδησαν ἐκ τῦ πότου, καὶ τὸν ἐπινίκιον κῶμον ἄγειν Διονύσῳ παρῄγγειλαν. ταχὺ δὲ πλήθος λαμπάδων ἀθροισθέντος, καὶ γυναικῶν, μουσουργῶν εἰς τὸν πότον παρειλημμένων, μετ' ὠδῆς καὶ αὐλῶν καὶ συριγγίων προῆγεν ὁ βασιλεὺς ἐπὶ τὸν κῶμον, καθηγεμένης τῆς πράξεως Θαΐδος τῆς ἑταίρας. αὕτη δὲ μετὰ τὸν βασιλέα πρώτη τὴν δᾳδα καιομένην ἡψατισεν εἰς τὰ βασίλεια· καὶ τῶν ἄλλων ταυτὰ πραξάντων, ταχὺ πᾶς ὁ περὶ τὰ βασίλεια τόπος κατεφλέχθη, διὰ τὸ μέγεθος τῆς φλογός.

Among the company there were several courtesans, one of whom was an Athenian named Thais; the guests having drunk freely and Alexander being inebriated, this damsel exclaimed, "The most glorious deed he could perform would be to burn the palace during the feast, in order that Persian glory might be annihilated in an instant by the hands of women." This speech coming to the ears of a set of giddy young men, an outcry was raised for the fire brands, as an incitement for some to burn the citadel in revenge of the Persians having destroyed the Grecian temples. Others, glad of the opportunity, exclaimed, that such a glorious achievement belonged to Alexander alone. The king being flattered by this observation, assented to it, and those who were with him arose from the table, exclaiming, "Now for the celebration of the festival of victory!" Firebands in abundance were immediately brought, and every female musician at the feast was required to attend the king who led the way; the vocal and instrumental music struck up, and he had no sooner cast the first firebrand, than Thais threw another; others instigated by this example did the same, and in a short time the whole of this magnificent pile was reduced to ashes.

This event happened in the 112th Olympiad—328 years before Christ.

Some accounts state Alexander to have been stung with remorse at this flagrant act, as soon as he recovered his reason; he said, "The Persians would have been more humbled by my occupation of the throne within, than by the destruction of the Palace." The pillars now standing with many others demolished, probably supported lofty galleries and arched roofs, the consumable part of which fell a sudden prey to the devouring element: still a considerable portion of the fabric, being fire proof, has served to shew succeeding ages the former grandeur of the palace. The vast number of sculptures, fragments of ornaments, inscriptions, and other things, are sufficient proofs of original splendour. The inscriptions are beautifully carved in regular lines from left to right, each word or syllable being nicely observed with proper space.

King Jemsheed is sculptured in most parts of the present remains of the palace, in some places in a walking attitude, and in some, in a sitting posture. On the rock where the tombs of the kings are excavated, is sculptured a figure before an altar of fire; whether this was intended to represent a common priest, or a king, as high priest, it is hard to determine: but the fire altar proves it to have been sculptured long after the reigns of Jemsheed, and Feridoon. It is probable that Jemsheed was of the Sabean religion, the worship of fire being introduced by Zoroaster, some centuries after that in which he flourished. The Sabean is one of the most ancient religions in the world, it is supposed to have prevailed in Persia before the time of *Kishtash* (Darius Hystaspes), during whose reign Zoroaster propagated his doctrine, and brought the people over to his principles—this was about 500 years before the christian era. The Sabeans believed in one God, and in the ministry of angels, or inferior deities represented by the stars, to which they paid their adoration. They performed pilgrimages to Haran, in Mesopotamia, to Mecca, and to the pyramids of Egypt, which they believed were the tombs of Seth, and his sons Enoch and Sabi, the founders of their faith.

That the Sabean religion prevailed in Persia before the introduction of fire-worship, appears in an inscription which I have translated from Le Bruyn's collection, in which the mention of the Sabean faith occurs twice. The reader is referred to the plate for the inscription, and the translation will be found opposite. If any thing were wanting to prove the great antiquity of this once sumptuous palace, I think this inscription would furnish it. It appears to relate to Feridoon, though some circumstances are at variance with the Shah-nameh respecting that monarch; but when the vast antiquity is considered, and the fabulous materials with which the Shah-nameh was composed, it is not to be wondered at if the inscriptions and the histories of Persia disagree with each other. *For example*—Ferdoosi makes mention of Feridoon, who is taken by his mother Feranuk, to the Alborz mountain, and given in charge to a rustic to be nurtured with the milk of a certain cow; some years after, he is taken by his mother into Hindoostan, to escape the vengeance of the usurper Zohak: and finally is restored to the crown by the blacksmith Gao, who raising his apron as a standard, defeats Zohak.

In the inscription above mentioned, notice is taken of this monarch's brothers, and of other circumstances which may serve to throw a fresh light on this dark part of Persian history: for the present it may not be improper to examine into the manners of the Guebres of the present time, and to compare their language with the modern Persian.

GUEBREE.

The language used by the Guebres, descendants of the Original Persians, is generally allowed to be very ancient. It is of little consequence to the present subject, whether it be the same that was spoken among the refined classes of society before the destruction of Persepolis, or an unpolished tongue preserved among the illiterate part of the people; a great portion of the modern Persian under disguise may be traced from it.

There are certain letters substituted for each other, which alter the appearance of words, but by comparison they may be readily discovered. It may be seen in the following collection of words and phrases, which I wrote from the lips of Jehan Valedi Perood, Khosroo Dasdeer Peredeen, and other Guebres, how one letter is changed to another—the most common are

a to *i, o, u*, *b* to *v*, *j* to *y, z*, *p* to *f*, *l* to *r*, *r* to *d*, *d* to *t*, *s* to *z*, *&c.*

WORDS AND PHRASES, IN THE GUEBREE OR PAHLAVI LANGUAGE.

Me he.	I am.
Khauthroo-ee.	Thou art *for* خودت اي
Ta parsee.	Thou askest.
Kóyoo meeravee?	Where are you going?
Veejoor meeravee?	Are you going to the market?
Chè karèe?	What is your business?
Goosht agoréh beeyohéh bère shâb.	I am going to buy some meat for supper.
Dheé bee-óo paséena.	Return quickly.
Déeza nasdeek ast yosoma.	The pot is near boiling.
Shakh véso.	He is expeditious.
Aspi mo pádo.	I returned the horse.
Kermón boyim, aumémo Tehiroon.	We have been at Carmania, and are come to Tehiran.
Pánj ta Gaber booeema kásr khidmeti shóom bèka he goöl köree derákht dooréen.	We were five Guebres engaged to manage the trees about the Shah's Palace.
Pánj ta Gáber bè morakhás shekárta véshim velaut.	We are discharged, and are returning to our country.

Shegóoshe kártin ke khidmedi bóoa Ilchee Sóoab, ikhtióori námo vójib shoovàu beredhéem ke magóomi chún motún yana oón ke morakhás mokarén ke bèraveem péi kóosi bee.	They wanted us to engage as Gardeners, at the Ambassador's, now sir, it rests with you, if you will be pleased to speak for us. It is certainly unpleasant to be out of place; either dismiss us or intercede in our behalf.
Argoo ke móoli shemóoha az óoa voosh sáhi vókereed ke bóoa sahzi az oóa von.	If you have a garden, you should have it watered to refresh the crops.
Vésha shéesha áshtini be-óo.	Go and fetch a bottle.
Vésha survóodha óova shekára be-oo	Set out in the morning, fill it with water, and bring it here.
Vésha peóla oóva shekára be-óoga ma vékheri.	Fill the flask with water, I want to drink.
Vésho mo karóoheh kheiróo mashtéko.	Step and fill this karaba with wine.
Bè jámi ganáshtan khéiroo vénooshen Khódo mórdhee az néeogóon bau Jamsheer jam donióo áuten.	All persons who sit and drink wine, may learn that God gives the goblet to Jemsheed.*

PROPER NAMES.

GUEBREE.		PERSIAN.
Khasro.	Khosroo.	خسرو
Roostam.	Rustam.	رستم
Sevéiyo.	Esfendiar.	اسفندیار
Jamsheer.	Jemsheed.	جمشید
Khodóbo.	Khodabaklis.	خدابخش
Peredéen.	Feridoon.	فریدون
Novizál.	Novzar.	نوزار
Khododo.	Khodadad.	خداداد
Góshdo.	Kishtasb.	کشتاسب
Oo-ador.	Audor.	اودر
Pelaumá.	Peramarz.	فرامرز
Váharóom.	Baharam.	بهرام

* Alluding to the sitting figure of Jemsheed on many of the Portals, with a stick in one hand, and a goblet in the other. See Journal Page 15.

Khásroo kóyo meeravee? — *Ke kóra dharóor dóreh?*
Inshallah savavoon. — *Rúsdam savóoda áshdeen.*
Peredeen adh kóyo to hee? — *Wovambór shó wov ăgora be-óor.*
Jamsheer kóyo hedee? — *Navzal bĕravo bó yag man wolah vécheno bĕór.*
Rúsdam ché chee keridáh? — *Mérawon vésho tsá drâzeágora be-óor.*
Varom che khabar dooree?
Jamsheer váva kee dhóeheeót?

Many nouns both substantive and adjective end in *on*. I questioned Jehan Valedi Perood on the subject, and he assured me that *boó-on* a garden, *oodámon* a man, *sángon* a stone, *óoavon* water, *sheéron* milk, *hulendon* tall, *asóonon* easy, *khéebon* good, *khalákon* bad, and many others are all considered in the singular number; but whether like the Hebrew שמים *heaven* with a plural termination, or like the nunnation of Arabic nouns in the singular, I cannot ascertain.

GENESIS, Chap. i. Ver. 1, 2, 14.

בראשית ברא אלהים את השמים ואת הארץ׃

In the beginning God created the heaven and earth.

והארץ היתה תהו ובהו וחשך על־פני תהום ורוח אלהים מרחפת על־פני המים

And the earth was without form and void: and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

ויאמר אלהים יהי מאורת ברקיע השמים להבדיל בין היום ובין הלילה והיו לאתת ולמועדים ולימים ושנים

And God said, Let there be lights in the firmament of the heaven to divide the day from the night: and let them be for signs and for seasons, and for days, and years.

But adjectives according with substantives in their terminations, may serve as a contradiction to some authors who have pronounced the Pahlavi as a barbarous jargon, subject to no rule, because they knew nothing of it. It appears more probable that the modern Persian rejected the adjective terminations of the parent tongue, as the English did those of the Saxon, in order to simplify the language.

PHRASES IN THE GUEBREE AND PERSIAN LANGUAGES AND CHARACTERS.

The following phrases are given as they answer to each other, the Guebree is that of the labouring class, the Persian is also that of the lower order, and so easy, that I consider a translation useless to any who has the slightest knowledge of the language.

GUEBREE.	PERSIAN.
فلاني بروند از معله دستوران بخانه	فلانے برو معله دستوران خده فلانے عرض
فلاني اردشر عرض بندگي برسانند	بندگي ورسنند که چرا دشوين شيت
که چرا فاش ازري شيت سرداده	سررته
خسرو ريت بروند بخانهٔ جهان بگويند	خسرا برو خده جوا ن ووه که زي بيات
که زود ميايند	
فلان کي بروند خانه فلاني پول بگير	فلاني برو خده فلاني الدي اکار بيار
بيارند	
جهان کجا ميروي	جوان کياه ميروه
ميروم شهر از براي گوشت خريدن	شهر ميروه گوشت آگره
خربوزه يکمن چند است	حيار يکمن چنه
هنديانه چند	هندي چن
آرد يکمن چند ده شاهي	ورت يکمن چن ده شه
گندم يک من چند	گنم يکمن چن
سيصد دينار	شش شاهي
نخود يکمن چند	نخود چنه
آتش	آذر

The changes of letters in modern Persian are evident in most of the following words, which may be considered as so many standard roots.

PAHLAVI.	ENGLISH.	PERSIAN.
Tóv,	Sunshine.	Tab.
Mótov,	Moonshine.	Mahtab.
Khorsheer.	The Sun.	Khorsheed.
Sór..	A Star.	Sitara.
Kadah.	A House.	Khaneh.
Kohee.	A Mountain.	Kooh.
Zoona.	A Woman.	Zen.
Vachaong.	A Child.	Bacha.
Peragoon.	A Son.	Puser.
Dotagoona.	A Daughter.	Dokhter.
Babo.	A Father.	Baba.
Mamoo.	A Mother.	Mader.
Khok.	Earth.	Khak.
Vöosótilé.	Ashes.	Khakister.
Goah.	A Cow.	Gao.
Vérau.	A Lamb.	Bara.
Kiark.	A Goat.	Kerk.
Sáva.	A Dog.	Seg.
Oróos.	A Cock.	Khoroos.

The following pages are from some manuscripts furnished me by Jehan Valedi Perood, and Khosroo Dasdeer Peredeen, as mentioned in page 34 of the Journal. The first is an explication of the *Zend Avesta* in the modern Persian, and Zend languages, to which I have added a literal translation—it contains 277 pages in duodecimo. The second is a little book of prayers in the Zend language, but written in Persian characters with some explanations in Persian; it ends with these words written in Pahlavi characters, *Avú dóno seráuvo maru-éjedad yí acheshtam vinánkehé ugádo gum ashahebayú avaricho yáscho dotihéngku daragavátum dadód yáscho vosetarre vivo phedyásticho vádarri vu-éjedad ashúni.* The third, a very old M. S. is written about three parts through in the Pahlavi character, and in addition to several forms of prayer, it explains the months and days of the year, with a variety of comments on fasting, and other observances connected with the faith. The latter part is chiefly in the Persian Character—this is also a sort of diary in the Zend language—it contains 406 pages in duodecimo.

بنام ایزد داد کر مهربان

فره سه زره تشترو اهورم مزدام اهورهه مزدامني سفي نشته داترا کتينام استه وتينام اشاعم

زره تشت از ایزد تعلي پرسید که اي اورمزد روحاني افزوني آفریدکار دنیاء اندر دین هردوکلمه جل و ثناوه بروحاني برخوانده است و استشها و آورده است و شرح داده که خالق است و پروردگار نیز گفته است که آفرینندهٔ جهانست و این هر دو اساي محطیست و آنکه ملایکانست روحاني و خالق جهان و تنومندان اشور است کردار و راست گفتار باشد

کد استه مانترهه سفنته امه وستم

چه اوستاست ما نثرکلام خداي تعالي بود وسغند یعني که بیفزاید مر عقل را و علمرا و معني اوستا خلوص التحمید یعني ستایش باري تعالي ازینتي خالص

امه وستم کد ورتره وستم کد خره ننکهستهم کد یاس کرستم کد واره ترغینوتهم

کد بیشه زیوتهم کد دیشوته اروه یانستهم دیوه نام مشیا ناسچه کد ویسغهه عنکهي عش

استه وتو منه استه وي جغ مشتم کد ویسغهه عنکهي عش استه وتو انگهام استه وي مره زشتم

IN THE NAME OF GOD, THE OMNIPOTENT, THE BENEFICENT.

Fereh sed Zereteshtrú Ahúrem, mezdám ahúreheh mezdámeú sefi neshteh dátereh ketínám asteh vetínám eshá-úm.

Zoroaster said to the Almighty, "O Lord of all good, the (Dispenser) of abundance, the Creator of the world; are both words, *Majesty* and *Glory*, applicable to the divine Avesta?* or are they applicable to the Creator alone?" The Almighty replied, "They are applicable to the Creator of the world, to the Avesta, and to the good angels; for the Creator of the world, has the same relation to the people, as truth and good works have to each other."

Ked asteh mánterheh sefenteh ameh Vestemem?

What is the Avesta? The sign of the word of God, and incense; or that which increases wisdom, science, and the comprehension of the pure and eternal Avesta, which is to say, a single praise bestowed on the pure book by the Almighty himself.

Ameh Vestemem ked veretereh Vestemem? Ked khereh nenkehestemem? Ked yás kerestemem? Ked váreh terghinútemem? Ked hísheh zú-temem? Ked debishúteh urveh yánestemem dáveh nám meshyá námcheh? Ked vísefheh ánkehí úsh asteh vetú meneh asteh vei jegh meshtem? Ked vísefheh ánkehí úsh asteh vetú angahám asteh vei mereh zeshtem?

* Usta (Avesta or Abesta) A commentary or traditional supplement to two books, which contain the principles of the religion of the Magi, or worshippers of fire in Persia; the first called *Zend*, (the book of life,) the other *Pazend*, (the principles of the book of life;) all of them attributed to Abraham or

یعني که کدام اوستا باشد که بدان همه خصال محمود و افزوده نشود از شجاعت وقوت وحفظهٔ علم و ادب راستي و کدامست که بدان مظفر تر باشد و کدامست که بدان از توایزد جل وذکره بدو رسد که بر هر چیز غالب شود و کدامست که طریق همه مشکلات بدان گشاده شود همه شغلي از پیش ببرد و کدامست که اندر حرب دیوان و ستمکاران دین بفریاد رسد و نصرت دهد و کدامست که آزار و رنج و درد از تن مردمان بدورکند وکدامست که غم و رنج و بیماري که از دیوان وجادویان بدیدار آید بتواند ببرد و درنجها که اندر مردمان در وجود آید و کدام است که هر خیراتي که درنیت کند آن خیر معادنت آن کند تا آن چیز تمام شود و کدامست که اندیشهٔ بد که در دل باشد بتواند بردن و دفع آن کردن

اعد مرود اهورو مزدا اهما کم نامه سفه تمه زره تشتره

ایزد تعلے گفت که آنکه این جمله خصال موجودست نام ماست که امشا سفندیم و این مخاطبه بجمع کرده است چنانکه پادشاهان گویند در مخاطبه که ما چنین همي فرماییم و چنین همي کنیم و معني امشا سفند آنست که افزوني و نامي ام و نه نقصان وفاني

What can the Zend Avesta be, that it should contain all that is good and laudable, and can neither increase by fortitude, influence, custody, nor law of right?

What can it contain of greater force?

What has the Lord of Majesty and Glory stated for thee therein, that can overcome all other things?

What, that can open the ways of all difficulty, and carry every occupation?

What that in the wars with the devils and oppressors of the faith, excited lamentation, and afforded assistance?

What that can remove trouble and affliction from the body of mankind?

What that brings to light, grief, pain, and illness caused by evil spirits and necromancers, that can dispel them, and manifest the troubles of the mind?

What that frames the mind in all goodness, and gives thee a mine of virtue to complete the deed?

What when the heart thinks evil, that can give fortitude to withstand it?

Aëd merved ahûrú mezdá ahmá kem námeh sefeh temeh Zereh-teshtreh.

The Almighty said, "Whoever is possessed with all these qualities, bears our name who are the *Emsha-sefend*." And he delivered this speech to the assembly, in the manner in which kings deliver their speeches. "We command and enact, that the meaning of the Emsha-sefend, be as follows; I am the Bountiful and the Name without defect and Intransitory."

Zerdust (the ancient Zoroaster,) and written in the Pehlevi or ancient Persian language, which has some analogy with the Chaldaick. Abraham, they say, is called Zerdust or Azerdust, (the friend of fire) because being thrown into a fiery furnace by order of Nimrod, he sang the verses of the Avesta from amidst the flames Richardson's Dictionary, under the word زسنا

In order to facilitate the reading of the Zend in the foregoing lines, I have given it in italics opposite the original characters. With regard to this language it seems to be a matter of doubt among the learned, whether or not it were a modern invention by the Destours, or priests of the Guebres, for the purpose of giving mystical meanings to their arts. Be that as it may, I do not believe there is any thing like it in the inscriptions about the ruins of Persepolis; at least, nothing of the kind has yet come within my observation, though I copied lines in most parts of the ruins, and if I may give an opinion, from the character of such inscriptions as I have already examined, I think they were carved before the time of Zoroaster. Many of the inscriptions appear to have been placed there in the time of Feridoon, and I think most of them, if not all, were done by him, and his three brothers. The three compartments copied by Le Bruyn, in all probability belonged to the hall of Feridoon, of whose justice and liberality the Persians boast. The words of Le Bruyn are these, "The three compartments of characters, which appear on the lofty pilaster to the south, are delineated in plate 131, and the three compartments of characters on the portal itself, in plate 132."

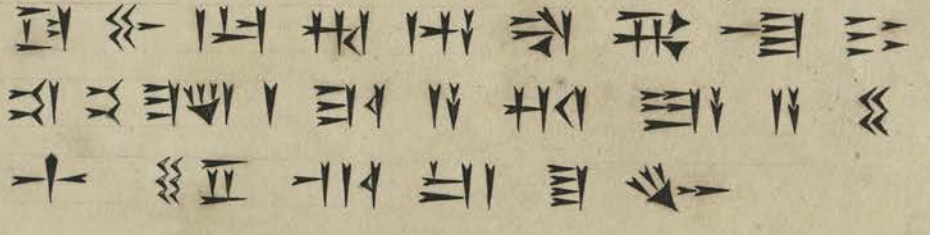
The three compartments in plate 131, contain much interesting matter, and will serve to fill up a chasm of history, either buried in oblivion, or so metamorphosed by fiction, as to afford no satisfaction of the actions of their time. These unerring tablets of ancient record, will throw more light on the proceedings of the remote period in which they were placed there, than volumes of transcripts subject to error or abuse, through a series of ages and revolutions down to the present day.

Notwithstanding the thousand years reign given to Zohak in the Shah-nameh, and the father of Feridoon being called *Abteen*, the inscriptions prove that he was the son of Jemsheed; after whose demise, Feridoon and his three brothers setting up their claim to the crown, the throne was for a time usurped by the united three; and Feridoon considering himself the lawful claimant, issued his proclamation, which is contained in the first of those three inscriptions, of which I have endeavoured to give as faithful a translation as I could upon so obscure a subject, leaving the learned reader to form his own judgment upon it. The other two inscriptions will perhaps clear up some more doubtful parts of history when they are translated. The three compartments in plate 132, appear to have been carved by order of the triumvirate during the usurpation. The two first being imperfect, I have not attempted to decipher them; but the last of the three being uninjured, I have been able to translate without much difficulty. It is a declaration of the three brothers of Feridoon as co-equal king taking the reins of government, as the translation will demonstrate.

Third compartment of characters in Plate 132 of Le Bruyns collection

Burkhadnezzar

Inscription down the window frames opposite the right



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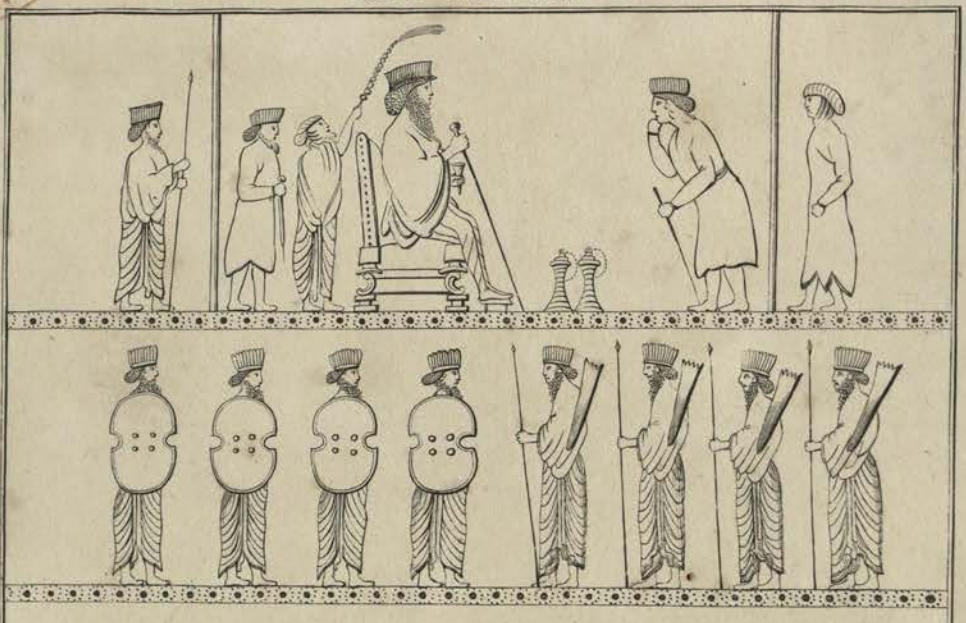
KING JEMSHEED



Inscription among many figures on the grand façade, being
the Proclamation of the three Kings

Copied on the spot by W.m Price.

LIBRARY OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY

INVESTITURE OF THE THREE KINGS.

(Inscription on a lofty fragment taken through a telescope)

Copied on the spot by W.m Allice

Figures near the entrance staircase

TRANSLATION
OF THE THIRD COMPARTMENT OF CHARACTERS IN PLATE 132, OF LE BRUYN'S COLLECTION.

Grant us Peace O Lord.

His Majesty King Kacha Keib, the father of beauty, sensible of the demise (of the late king), and his royal (brother) his Majesty King Kacha Keibed, come (in the name of the three) to establish the triumvirate. We are four (brothers) all of equal right, but one refusing to join us, three of us united as one king, are come to the seat of Government.

TRANSLATION
OF THE COMMENCEMENT OF THE PROCLAMATION OF THE THREE KINGS, (IN A COMPARTMENT ON THE GRAND FAÇADE.)

Sprung from the same vein of royalty (royal blood), King Kadkeb announces to the nation, that we our Majesty King Kadkeb, his Majesty King Kacha, and his Majesty King Kacha Keibed, all three united as one King, take up the vacant reins of the realm. Our triple Majesty King Kacha Keibed on coming to the government, &c.

(The copy goes no further.)

TRANSLATION
OF THE COMMENCEMENT OF THE INVESTITURE OF THE THREE KINGS.

We are the support of the nation. It is essential that each of us three princes be empowered with the stability vested in the three. Wherever the boundary of the triumvirate may extend as a company, it shall belong to the three as a trio in equity. With each king, cases shall stand on the same footing as with the trio, being co-equal kings in Majesty. The trio taken separately, &c.

(The copy goes no further.)

It is a circumstance worthy of remark, that nearly all Le Bruyn's collection of inscriptions relate either to Feridoon, or to the three brothers as united king. Many of those relating to the three brothers are distinguishable by this hieroglyphic as a signature at the end. Three arrow-heads placed on the top of one, expresses three persons in one king; the other character is an abbreviation of the word crown. Such as do not relate to those contending monarchs, refer to prior events. It is no less extraordinary that the lines which I copied in different parts of the ruins, should almost all touch upon the subject of the triumvirate. The few hours that I spent each day among those ancient ruins, during the short stay of the Embassy, were not sufficient to afford me an opportunity of copying whole inscriptions; I therefore contented myself with taking a few lines from the beginnings of several. Those which are engraved on the plate that contains King Jemsheed, are the commencement of a proclamation issued by the united three at the demise of their father. This proclamation is placed in the midst of a procession on the grand façade, that divides the lower from the upper part of the ruins. Perhaps it may be the procession given in Le Bruyn's plates, but not having copied the groups on the spot I cannot recollect, though I have no doubt that these processions are commemorative of those early monarchs. The lines in the plate that contains the sphinxes near the entrance staircase, are the commencement of the investiture of the three kings, and are explanatory of the power vested in the three as co-equal king. The tablet appeared to have belonged to a hall of considerable elevation; the distance of the inscription being too great for the naked eye to discern it, I was obliged to use a telescope. The fragment that contained the inscription stood at the south end of the ruins, and must have belonged to the same apartment in which Le Bruyn copied the proclamation.

The proclamation of Feridoon being in the ancient Persian or Pahlavi language, is a fine specimen of the beautiful simplicity of that tongue nearly three thousand years ago. It is soft, simple, and expressive, and the energetic diction of the sentences, proves it to have been suited to the feelings of the senator, as well as to the pathos of the poet. But the Persians in those early days used other languages as we do Latin and Greek. The inscriptions on the two sides of the window frames are in Arabic, with a little mixture of Chaldaic, which perhaps was the pure Arabic of the age in which it was sculptured. We ought not to be surprised at finding now and then an Arabic word in the Pahlavi language of the same age, when it is remembered, that in the Persian dominions the Hebrew, the Arabic, the Chaldaic, and branches of these dialects were native tongues, and statesmen having frequently occasion to lay down laws, and to communicate with the people in their own languages, must necessarily have been skilled in each dialect. Legislators being familiar with Arabic terms would often introduce them in the native code, and thus the mother tongue would unavoidably become tinctured with foreign words, however tenacious the people might be of preserving their own language.

When Feridoon came to the throne it would seem that he suffered the numerous inscriptions of the triumvirate to remain, in order to expose the vanity of those three usurpers to posterity. This act alone, is a

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Inscription down the window frames opposite the left

Copied on the spot by Wm Price.

PERSEPOLIS FROM THE SOUTH

proof of the liberality for which he was so much renowned. Such greatness of mind must have endeared him to his subjects, and strengthened his cause as much as an opposite course would have served to weaken it. Instead of chipping off the insolent lines cut in one of the grand portals, he contented himself with causing that proclamation which had gained him the ascendency, to be carved in indelible characters on one of the pilasters by the side of it.

Fables when handed down by tradition, often carry much historical meaning if they are rightly interpreted. I think the tale of Zohak usurping the Persian throne during a thousand years, might be thus interpreted, that the triumvirate usurped the throne during a thousand days, which perhaps to the people *seemed* a thousand years. The term a thousand years by the people then living was well understood, and the minstrels repeated it in their songs to the tunes of their harps; but in process of time, new generations of people could neither feel the force, nor understand the meaning of the term, and naturally taking the verses of their bards in a literal sense, believed the reign of Zohak or Sehmak, had a *real* duration of a thousand years. As Feridoon in his proclamation alludes to the united three being much weakened after a usurpation of thirty months, it is probable his army had nearly reduced them to a surrender, and within one hundred days after, perhaps the blacksmith Gao as mentioned in the Shah-nameh, hoisting his apron at the point of a spear, carried it as a signal for the triumvirate army to revolt, and both armies uniting, placed Feridoon on the throne of the usurping trio at the expiration of a thousand days. Taking the etymology of the word Zohak as a corruption of the word Sehmak, it signifies three usurpers, from سه *seh* three, and مک *mek* a suckling. *Mek* in the Pahlavi, means possessing or holding by force.

PROCLAMATION OF FERIDOON, TRANSLATED FROM PLATE 131 OF LE BRUYN'S COLLECTION.

It is the close of the month of Aban (October), thirty entire months have elapsed, and the crown is still vacant. The royal child of the crown comes, it is the crown of Jemsheed that he seeks, and no other. The crown indeed should be adorned with tributary gems, but it is empty in his absence. A crown that is permanent for life, receives celestial splendour, in proportion as hopes are realized in its duration, and truth and justice founded in its sovereignty. But the crown is usurped by a triumvirate.

Trusting in the Most High Lord, I the son of Jemsheed am the rightful successor of the vacant crown, to hold it in the Sabean faith; while the mind of the three setting up for our crown, is folly and wickedness. A crown so held, is held only to fall. How can three aspire to reign while the kingdom belongs to me? Three holding the reins of government are as nothing, for the empty triumvirate is but as one dumb person. But allowing all three to accord in sentiment, I am the king of a king.*

During my absence they want to find the glittering treasure, O that I were registered (proclaimed)! The place of My Lordship is empty, other princes having entered into confederacy, wish to divide my crown! When will their insolence be at its height? When will their envy be glutted? The royal palace holds the vapour till I envelope those phantom figures in heat. Like an iron crown I shall advance as the fourth, and shall be proclaimed the true Lord over the sleepy triumvirate. As heir I shall succeed by degrees against the united three. As the true Sabean successor I the fourth shall move on by gradual steps, but the three will be left as strangers in their former state. They will wither away among the wicked, and will be unknown: the three will be reduced to two, and the two will become one, but the registry of the one will devolve on me as Lord paramount. The (month of) Aban is ended, and behold here I am. The triumvirate is in a deplorable condition, how long will it hold out? It is reducing to two, and the two will be reduced to one. Let the vain trio sink together, and I (shall be) the fourth.

* Here he uses the singular number کیا کیا *keia keia* king of a king, not king of kings.

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№ 1

Private alph.t from an anc.t m.s.	Pahlavi alphabet	Persian alphabet	Private alph.t from an anc.t m.s.	Pahlavi	Persian
a	ʾ	ا	a	ʾ	ع
b	b	ب	gh	g	غ
t	t	ت	f	p	ف
j	j	ث	k	k	ق
h	ch	ج	k	k	ک
hh	h	ح	l	l	ل
d	d	خ	m	m	م
z	z	د	n	n	ن
r	r	ذ	v	v	و
z	z	ر	h	h	ه
s	s	ز	la	la	ﻻ
sh	sh	س	y	y	ی
s	s	ش	ch	ch	چ
z	z	ص	p	p	پ
t	t	ض	th	th	ث
z	z	ط			
z	z	ظ			

Inscription over the window frames

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